

REFORMED CHURCH MESSENGER



Thought

One cannot know the thought behind another's brow,
One can but guess what others' thought might be—or how
Such thought, expressed by written or by spoken word,
Some wounds have healed, some hearts made glad, souls
deeply stirred.

Or it may be that words, new born of inmost thought,
Have sorrow deep to someone's heart and soul e'en brought,
For none can know the thought within another's mind,
One can but guess the thought a seeker there might find.

By but one test can he who runs discerning read,
That men their thoughts to all lay bare by word and deed;
Remember well, your word's your inmost thought expressed,
Be careful then what thought is nurtured in your breast.

—Walter Esmer

Dreams

(Songs without words)

The melody of every heart,
Keyed high or low
From mirth or woe.

The universal song we sing
With heart on wing,
Adventuring.

The improvising of the soul;
Life's over-tone;
Hope sky-ward thrown.

—Meta Mathes



SCENES AT HOOD COLLEGE, FREDERICK, MD.

Above: At the Hood College Horse Show

Below: Scene from "Cradle Song," presented March 17 by the Hood College Marionettes

Left to right: Esther Taylor of Cheltenham, Pa.; Jean Scott (upper center), Tamaqua, Pa.; Mary Carrington, Ventnor, N. J.; Margaret Seyfriend, Nazareth, Pa.

PHILADELPHIA, APRIL 12, 1934

ONE BOOK A WEEK

THE COMPELLING STORY OF A CHANGED SOUL

I suppose that most of my readers have been watching the remarkable progress of what used to be called Buchmanism, later First Century Christianity and now is universally known as the "Oxford Group." There have been about a dozen books from members of the group both here and in England, most of the books relating personal experiences that came from contact with the movement. Perhaps some of my readers have had immediate contact with the group. I knew it pretty well from reviewing these several books and from conversation with friends who have become enthusiastic members, but I had not had personal contact with it until a few days ago when I went with a friend to a big meeting where a group of forty or fifty European members who had just arrived to tour Canada, giving testimony from place to place, told one after another of the change that had come into their lives since surrendering themselves absolutely to the will of God.

This absolute surrender to the will of God seems to be the basis of the whole remarkable movement. When one, instead of trying to map out his own life, choose his own ways, even save his own soul, simply and absolutely surrenders himself to the will of God, saying "Here am I, O God, do with me as Thou wilt," he finds not only perfect pardon, joy and peace, but he finds himself also suddenly seized with an irresistible impulse to share his new found joy and peace with others. "Sharing" becomes the natural functioning of his soul. Everyone whom I heard speak the other night—college professors, business men, artists, young men hardly past the student age, all sorts of people, told practically this same story: How the real meaning of life for themselves, life full of joy, peace, and satisfaction had come, and the desire to share that new life with others. The marked difference between the testimony given here and what one would hear in the average prayer meeting was at this point: instead of dwelling almost exclusively on the joy of being saved, it emphasized this immediate result of the consciousness of mission, the desire to share with others the wonderful gift received.

I have dwelt upon this meeting at some length because it was the next day that I happened to read the latest book that has come out of the movement and the one which is perhaps destined to be the most widely read of them all—as a matter of fact it sold more than 20,000 copies the first week it was issued in England: "I

Was a Pagan," by V. C. Kitchen (Harper & Brothers). Mr. Kitchen is an American, an advertising man, and one who I imagine has been very successful. He writes in a rapid, breezy style, very colloquial but never commonplace, very human but never sentimental. He has a fine wit and now and then turns off a sentence that is unforgettable. His confession is frankness itself and yet he never gives the impression that he is enjoying himself in telling how bad he has been—a failing attributed to some Buchmanites by their critics, but which I have seen no trace of in my contact with them.

Mr. Kitchen starts off by telling us how for years he chased false gods and thought he was having a good time. The chief aim in life seemed cocktails, parties with lively women, nights spent in prolonged "Whoopie," doing the other fellow in business. But after a while this palled on him. He suddenly realized that he was not happy, his life with his wife and children was not bringing happiness to himself or them. Yet he could not help feeling life was meant for happiness. He made up his mind to "think things through." He even began a book in which he considered the various ways by which man might find happiness. He decides the chief aim of life is "To grow a soul." He tries everything—culture, philosophy, psychology, ethics. Always he is discovering what the good life is but somehow knowledge of what is good does not bring goodness. Always the old desires are there after one knows the good. He found he still wanted the "wine, women and song" as eagerly as ever. The three or four chapters in which this struggle is told are extremely illuminating, for they are about as convincing proof of the whole folly of ethical culture, humanism, moral elevation by education, salvation by one's own efforts, as I have ever seen. "V. C. Kitchen knew what was good but he just simply did not want to be good." He had found the new things but he did not love them and if he did he was powerless of himself to break away from the old and seize the new.

Then came an invitation to a house party over the week-end at Briarcliff Manor, an hour out of New York. He went with his friend in a skeptical mood. He found a quite different sort of people than he had expected. They belonged to his own social group but they were different. They seemed happy. They possessed something the crowd he went around with did not have. They did not go in for wild parties, flirting, whoopie of any sort. They had found something that brought more pleasure than these things ever had. He lis-

tened to the testimony night after night. He tried to resist it, but he found he could not escape thinking about it. It all ended by his yielding himself to God and with this absolute forgetting of self and self-endeavor, came peace and growing joy. Let me quote his own striking words:

"With my new experience, however, the Holy Ghost or Spirit became a definite force flowing from God to me as electricity flows from a power house. This force worked in me, bringing an affection for things I had never loved before, and bringing the will to do things I had never wanted to do—to serve God, let us say, rather than Mammon—or, as a more definite example, to share the money I used to hoard, or to spend it for God's work rather than for personal projects. It was a force, moreover, which not only switched over my will and my affections but which I actually could feel within me as a sort of 'comforting encouragement'—as a sense of 'absolute dependability'—as an inspiration and as a power actually to do things—a force far stronger, far wiser, far more helpful and far more effective than any I myself had ever possessed. It was this power of the Spirit flowing into me that, as St. Paul said, made religion a 'force' rather than just a 'form' and which gave me the courage, the strength, the poise or whatever else I needed to carry out God's work."

Again with this inflowing of God, this absolute surrender to Him, came not only joy but the desire to "share" a new sense of usefulness in the world. Again I quote: "The Oriental mystic, for example, is content to submerge himself in God just to gain cessation of desire and the peace and joy that self-forgetfulness invariably brings. But the Oxford Group is a Christian body. And Christian mystics are working mystics. They 'seek God—not joy' and they submerge themselves in God, not so much for the happiness that results as for the usefulness. They contact God in order to implant His purpose in and transmit His power to the lives of others and thus, individual by individual, to bring about regeneration of the world."

The rest of the book is the stimulating story of finding one's way in this wonderful new life surrendered to God: The business of being reborn; of getting new bearings; of living the other way round; of starting in school again; of being remarried; of making a living; of remaking the world; of going to Church; of being of use to people; of getting back to God. If you want to know the changed attitude toward all these things the absolute surrender to God demanded by the Oxford Group brings, read this remarkable book.

Frederick Lynch.

Will God Probe Us?

By GUSTAV R. POETTER

"Will it be well when he probes you?"—Job 13:9 (Moffatt)

Job put this question up to his religious friends. What effect it had on them, we do not know. It certainly must have set them to thinking, if they did any thinking at all along this line of their theology. True, their theology did not appeal to Job in many ways. He was ever against them theologically. That explains their discussions in which Job took the major part. And this contention of theirs that God sent all Job's troubles and sent evil into his life and directly punished

him for them, was a thorn in the flesh for Job in his thought of God. To Job it was an immoral conception of God. Job never surrendered to that immoral conception of God; indeed, he struggled against it and in the end triumphed over it. And, believe me, that is one of the high landmarks of the spiritual history of the race.

Of course, there are still many who will stick to the immortal conception of God—that He is directly responsible for all our trouble in the world. How they are recon-

ciled to it baffles many who like Job have no time or sympathy for it. For them there is another philosophy of sufferings and punishments which they accept and believe. The number of these, we would believe, is on the increase and more in harmony with the age of science.

But, listen, here is the peril of our day, the danger of putting all thought of divine judgment completely out of mind and out of life. That is the extreme to

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been loved by him. But Saul had hated him and sought his death.

Yet his lament is for father as well as for son, and my eyes were dimmed as I read.

As everybody knows, I am a Bible lover. But, with Dwight L. Moody, I believe that the Bible was made for man, and not man for the Bible. So my Bible has many well-thumbed pages, and some that are almost as good as the day my Sunday School class gave it to me.

Advice to Forecasters and Other Guessers

As I talk with my fellow Churchgoers I seem to detect a few signs of emergence from our Slough of Despond.

One Church I know of has resumed its bulletin service. Another has increased its order for Sunday School literature, though still considerably below what it used in 1929.

I've even heard of two Churches that gave modest but readily negotiable checks

to ministers who supplied the pulpits when the pastors were away.

These and similar small indications have to do with the finances. They are matched, and much more than matched, in several Churches I know of, by a decided gain in aggressive and long-distance planning.

These are symptoms of a pretty general upturn in the faith of pastors and people alike, who do not think that the Church has become quite the lost and done for remainder of a once noble army which is described every other month in "Harpers" or "The Atlantic Monthly".

I read as much of such articles as a healthy mental digestion can stand; but also I look up the records of the brethren who write them.

Not always, but often enough to suggest a tendency, these distressed and despairing funeral orators turn out to be men with some sort of grievance against a bishop or a presbytery or a local Church.

If the man who foretells the extinction

of the Protestant Church is wise, he will fix the date far enough ahead so that he won't be in any danger of having to apologize for his bad guesswork.

The history of the Church is punctuated with predictions of its early dissolution, predictions made by people who have disliked it, and who are now remembered only because the Church is still alive to confute their calculations.

There's plenty wrong with the Church, but, like a stream, it has always managed to keep up enough healthy movement to avoid the danger of complete stagnation, which is death.

From the signs I think I see, the forecasters must push their dates for the Church's disappearance a little nearer the end of the present century, or, perhaps, to play absolutely safe, over into the twenty-first.

Then they'll be definitely dead, and they won't know it when their forecasts, like all the others, are derided.

The Golden Rule—A Sermon to Boys

(Preached in the Chapel of Mercersburg Academy by the Head Master, DR. BOYD EDWARDS; the Boys of the School having themselves chosen the Topic)

The topic of your choosing which falls to me is "The Golden Rule"—"Whatsoever ye would that men should do to you, do ye even so to them." If you picture civilization as a great structure, building age by age through the weary, bloody, cruel, glorious, beautiful, happy years in Man's life, and think of each of the great rooms in that glorious structure as set apart to betoken some major interest of human life, I think you can find a way of analyzing the contribution made by this Golden Rule in the building of that structure. I should like to speak very simply and briefly and quietly about it in such a form of exposition as makes it very easy to remember.

Of course, one of the great rooms would betoken a Home where the most outgoing and unselfish expressions of affection are manifested, and surely the motto upon the wall of that room that stands for home would be "Do as you'd be done by." If you think of a room that stands for the interest of education in school, college or university, where older and younger men and women share the truth they have learned and seek larger understanding together, the motto on the wall of that room would surely be "Do as you'd be done by." If you go into the room that would be known as the Court Room, which is dedicated to even-handed fairness and justice without regard to color or race or condition or possession, just simple justice, the motto upon the wall of that room would be "Do as you'd be done by." If you went into the room that was dedicated to the relief of human suffering, the easing of human pain, the banishing of human ills, surely the motto upon a room in a hospital would be "Do as you'd be done by." So through all these major interests of our human life that represent the high achievements and aspirations of what we call civilization, the token of the spirit and the effort, the aspiration and the achievement, would be this Golden Rule. Even into that room called Science, the laboratory, we should have to go, for the laboratory men at their best, the most typical of their kind and interest, the Pasteurs, the Edisons, have been men who sought by that which they found to increase human comfort, freedom, leisure and facility; and although it has been said that the findings of science, the development of mechanisms, has worked an injury to human life in that it has reduced the demand for manual labor, it is quite to the contrary. If you consult such great leaders in the field of science and education as President Compton, of

WHY NOT DROWN THE BABY?

"Why not?" said the rest of the family. "These are hard times. The depression has hit us just after buying a new home. It's going to be hard to pay a prosperity debt with a depression income."

"Pa has cut down on cigars, and ma on cosmetics, Sally on the movies, and Dick on candy bars."

"But there's the baby. Expensive, and no income-producing quality there yet. Only one thing to do when the income declines: reduce the family expenses. Why not drown the baby?"

The Missionary Church is the baby in the family of Churches. At present, it is helplessly dependent on the other Churches. But the child of a family is the hope of the future. To withdraw support from the child at such a time is short-sighted economy.

Christian Churches constitute a family in which the least is as great as the greatest. The child's diet has already been greatly reduced. Nothing but genuine sacrifice by the rest of the family can avert the pitiful tragedy of killing the baby by letting it die.—Calendar, First Congregational Church, Madison, Wis.

M. I. T., or Robert Millikan, one of the great physicists of this generation, they report in the "Literary Digest" of the demand for laborers in the occupations that have been made possible by science, automobile, radio and all the rest as having run up into the millions.

1. Now it is only by way of suggestion that I offer that picture of these rooms that constitute the habitation of mankind in this temple we call civilization. I want to take you first into the great lobby of that immense structure. It must be spacious, it must give access to every one of the rooms, it must have something symbolic of the largeness of it and the adequacy of it for all the interests into which it gives entrance. That lobby is the first word of this Golden Rule "Whatsoever." "The Little Gospel" is said to be condensed in the 16th verse of the 3rd chapter of the Gospel of John: "God so loved the world that He gave His only begotten Son, that

whosoever believeth in Him might not perish but have everlasting life." That word, whosoever, is just as big as the race of man. So when Paul spoke to the most cultured audience of his day on Mars Hill, called the Areopagus, he said: "God made of one blood all nations for to dwell on all the face of the earth and appointed the bounds of their habitation, that happily they might feel after Him and find Him, for He is not far away from any one of us, for in Him we live and move and have our being." Those are spacious words, big enough for every one of us who lives and for all the dignities of human destinies. Such a largeness of mood I commend to you when you think of a principle by which to govern your lives. Come at it in the magnanimous mood, in the great-hearted mood, in the mood which opens all the windows and the doorways of your thought for whatever may come in of good and whatever you may give out of good. Nothing less than that will do for a lobby in this temple of civilization. "Whatsoever."

I read a fragment in the "New York Times" just the other day which runs: "Make no little plans; they have no thrill for you or anybody who observes you. Make a great diagram that you can't possibly achieve in your life time, and they who follow will catch the spell and finish where you leave off." So Kipling in his poem which begins: "When I was a King and a builder," goes on to point how, when the structure was making, he put down in the foundation where it would surely be found an inscription carved on the stone: "After me cometh a builder, tell him I too have known." So generation by generation these large-hearted, great-minded men dreamed their dream and builded the foundation on which we afterward build under the spell and inspiration of the greater of their dreams. So it is in this School in this unfulfilled vision. This morning's radio carried the story of a boy whose name is John, who is one of us, and who while yet a little lad watched a great swimmer and made up his mind then when he was only a boy he would like some day to be a member of the Olympic Team in the water. Then after years had gone by he perfected himself as far as he could. He saw a team from this school swimming and came to have a personal, direct, concentrated ambition about this school which he has wonderfully fulfilled as of this date. How one's greater far-look determines his whole attitude toward the days as they come. Jowett used to tell the

story of the cobbler whose little shop stood in a narrow street, but he lifted up his eyes from the shoe he was tapping all day long, day after day. His eyes that might have remained fixed upon the shoe, upon his leather apron, he lifted so that wherever he sat he always could look out across the wide sea to balance his vision, to get back into his own life some conception of the spaciousness, the largeness of the far-off, and the vast. Just so Oliver Wendell Holmes used to say it was a good thing to look at the mountains, because "they stretched the mind." I thought that just the other day as we came down from Buffalo across the Alleghenies by way of Bradford, Ridgeway, DuBois. Just after we had come slightly southeast from DuBois we came over a ridge and we could see the blue hills far, far away and they balanced us up. It made us realize that something you have to recover; it makes you swing back again into your balance. So it is with that great word that begins the Golden Rule, that word so spacious and stirring to all interested in the living world of man. "Whatsoever."

2. Now next I should like to take you to what I think of as the power-room of this temple of civilization, where the light and the heat adequate to our needs are generated. The word that stands there is the one most Christian word of the Golden Rule. Almost every nation in the history of man has had an approximation of this rule we call the Golden Rule, but no one of them has it with this power-house word in it. Confucius said: "Don't do to anybody else what you wouldn't like to have them do to you" which would allow a man to sit in his home while typhoid wiped out his neighbors, because he would be under no obligation to clean out the spring that was befouling the life of his community. It is a negative, passive word, to let you sit still whatever happens. You just don't do back to people what you wouldn't like to have them do to you.

But this Christian word is a positive word. It isn't passive. It is *do*. It will not let you sit. Whatsoever you would that men should do to you, *do* ye even so to them. That is a challenge. The word *do* is the Christian word in the Golden Rule, the distinctive, outstanding moral vigor of the Rule. That is why it is that it is a symbol of the progress, the aspiration, the achievement in those rooms of civilization called home and school and court and hospital and laboratory, the mission field, the lovely relation of friendship and all the beautiful, glorious structure of our human history. This is the room where the light and power are generated that have made them all come to pass. Not something irresponsible, inactive, passive, repressive, but something *aggressive, out-giving*, so that *love* as contrasted with *law* became the very norm of what we call the Christian faith.

You have been accustomed to thinking, perhaps, that the religion under which you have been trained is a repressive thing, that it tells you not to do this and to omit

that, but you have mistaken its genius and they have been unfair to its truth who thus interpret it. Its great motive is giving—dynamic, active, outgoing. That is what real life is. It asks not to get, but to give. On its highest level love is always giving, never requiring, so then the greatest Christian motive is not *restraint* but *constraint*, not something that holds you back but something that leads you on with others. Keep that clear as you form your judgment of the thrilling rule by which you are to motivate your life.

3. So I come to the other room I would mention, the *Gymnasium*, and then I am done. It might seem odd that we should link the Golden Rule and Good Sportsmanship, but they are simply a translation, one of the other, into terms current in this day. I can illustrate very easily for any one of you who is paying any attention to

CHRIST BEFORE PILATE

The coward, with his cringing fears,
Too weak his soul to own—
Afraid of wife, of waiting throng,
Poor Pilate on a throne!

The HERO, in His captors' hands—
With eyes serene and head held high;
No cringing there, although He heard
The call to "Crucify!"

The seething mob, His bitter foes,
His friends who dared not speak . . .

THAT CHRIST STILL STANDS ON TRIAL TODAY—

Are you, Friend, brave or weak?

—Grace Harner Poffenberger.

his ancient history or his medieval history or his modern history. This room we call the *Gymnasium* is dedicated to the development, the adequate symmetrical development, of the physical life. All interest in the development of the physical life of mankind, with the exception of the classic period of Greece and very modern time, was associated with the idea of war. Get that clear as one of the very great landmarks in human history. Most of the sport that was not associated with war had to do with the killing of game. It was only in classic times that they thought it happy and beautiful and appropriate to develop the body because physical life was a noble thing in itself, so far as it went. In modern times that same old idea has come back, but all the emphasis in human history in general on the development of the physique was that man might be adequate for armed conflict with his foe. So congratulate yourself that you are living in a happier day. One of the processes by which it has come so to be is illustrated in the memory of some of us older ones who have had our part in athletics. The time was when a visiting college team was

regarded as an enemy and treated as such, when the ethics of sport prevailed that prevail still in professional boxing and professional wrestling. Then you could say the sort of thing to the visiting team that you would say to your bitterest foe. You could taunt him, you could throw jibes at him, you could be discourteous to him under the slogan, "all is fair in war." That day is gone; and now visiting teams, in these days when culture and finer feelings prevail, are guests. Sport is for the benefit of the individual man in a vigorous relationship of courtesy, and courtesy has been defined (I think very happily), as "sympathy for the self-respect of others." See what a difference that has brought into human life, so that now the sportsmanship of the tennis court and the golf course, the sportsmanship of the cricket field, have supplanted the sportsmanship of the arena and the cock-pit and the bear-baiting den and the prize-fighting ring. Don't you see that this is simply an exact translation of the Golden Rule, "Whatsoever ye would that man should do to you, do you even so to them." You have here a very happy achievement as your heritage, fellows, something very beautiful to cherish. Indeed one of the finest things about the public schools of England (which is the name of the schools corresponding to ours), is that they express the same idea toward their competitors in the saying "It wouldn't be cricket to do that sort of thing to him."

4. Here then is a structure called civilization. The rooms that house the major interests are rooms that may be marked by a single motto through them all, "Do as you'd be done by." The lobby of that temple of civilization is indicated by a great inclusive, generous, magnanimous word, "Whatsoever." Big enough for all the universe and all the challenging associations and challenges and all the personnel of those who live in it. All the energizing light and heat that furnish power and illumination for that structure come out of the word that asks you to *give* in the finest spirit of generosity you can manage out of your heart the same kind of thing you would like to have somebody else give to you. All the life that you and I live in this temple we can so live as to show that we respect this physical body as a sacred temple of something enduring and deathless. That means that we can test its value, not because it gets us ready to destroy our enemies, but because it makes us fit individually and socially for the fellowships and the fulfillments that human life offers.

I like so much that word which Paul wrote at the end of his farewell to an old man to his young friend, "I have fought in the good fight; henceforth there is laid up for me the crown of a good life." There has to be a fight, and it can be a good fight; there has to be a reward, and it can be a good life. The sure way to it is this Golden Way, "Whatsoever ye would that men should do to you, do ye even so to them."

The Common Denominator of the Law, the Prophets, and the Gospel

A Sermon by the REV. FRANK HIACK

I have used a term learned in the study of arithmetic to describe the words of my text. If we had, let us say, three different numbers in a cancellation problem, then first of all we found the Common Denominator, a number which could be used to reduce all three to their lowest fractional parts, and by this process we found the one unit common to the numbers thus divided. But when I quote the text you will say, "That is not a Common Denominator.

That is the Golden Rule you are quoting." For my text is that familiar saying of Jesus found in Matt. 7:12, Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets. For the simple reason that the last part of this text is not so readily understood, it is not often quoted. It is in the first part of the text you find your Golden Rule. In the application of that same Rule made by our

Lord Jesus Himself I find the term I am using, in that we have here the Common Denominator of the Law, the Prophets, and the Gospel. Do as you would be done by—this is the Law. Do as you would be done by—this is the Prophets. So says the text. But who gave us this text which is found neither in the Law, nor in the Prophetic Writings? None other than He who came preaching the Gospel of the Kingdom, whose life and words are the

Gospel. Therefore, Do as you would be done by, is also the Gospel.

I. Before proceeding to a further discussion of the text, let us ask and answer this question—Is this Golden Rule an original saying of our great Master-Teacher, Jesus of Nazareth? When a Gentile jestingly asked Rabbi Hillel, leader of a school of theology in the generation just preceding the coming of Christ, to teach him the Jewish faith while standing on one foot, he replied: "What is hateful to thyself, do not to thy neighbor. This is the whole Law. The rest is commentary." In the Apocryphal Writings, those books which were written in the 400 years intervening from Malachi to Matthew, we find in the Book of Tobit where his father Tobias tells him: "What thou thyself hatest, do thou to no man." Confucius, the Chinese sage, is reported to have said, "Do not to others what you would not wish done to yourself." And he lived about 551 B. C.! Aristotle, the great Greek philosopher who taught in the 4th Century before Christ, upon being asked how we should act toward our friends, replied, "As we would that they should act toward us." Gibbon in his Decline and Fall of Rome, denying that the Golden Rule originated with Christ, says he had read something similar in a moral treatise of Isocrates, a noted Greek orator and rhetorician, who conducted a school of oratory in Athens 400 years before the publication of the Gospel.

We answer our question then by saying that our Lord Jesus was not the first to give utterance to the thought expressed in the Golden Rule. But how does that detract from the truth of the saying? Does it not rather add glory to Him who said, "I Am the Truth," that He did not fail to include this gem of truth among His own sayings? Spoken by Him, it is no longer a negative statement relating itself primarily to neighbors and friends, but a positive principle, aggressively dominating the conduct of His disciples in their relationship to all men in all things. With Hillel He says, This is the Law, but goes further and says, This principle is the key to the teachings of the Prophets, and because He, the Master-Interpreter of the Gospel, commended it thus to His disciples, this, too, is the Gospel.

II. Now let us together discover the truth that the application of this rule of conduct to the Law will reveal the reason why the Law came into being. We shall apply it to that portion of God's Law which is most familiar to us. For example, the Law says, "Thou shalt not kill." In effect our Lord says, The proper interpretation of that command is just this—As you value your own life, and desire that none should take it from you, to a like extent you are commanded to value the life of your fellowman. "No man ever yet hated his own flesh, but nourisheth and cherisheth it," says Paul the Apostle to the Ephesians. We have a proverb which says, Self-preservation is Nature's first law. Our own life is exceedingly precious to us if we are not mentally unbalanced. Instinctively we seek to prolong and enjoy it in spite of all handicaps. We depreciate and deplore that which hinders the full enjoyment of life. God's Law, as interpreted by Jesus, says, Every man's life is as precious to him as yours is to you. Therefore do those things only which shall not needlessly endanger another's life. Above all, control your wrath, and never in anger or malice take from another his life. As you would have every man make things safe for you, so do. Even hardened criminals earnestly desire to have others refrain from violently attacking them with intent to kill. Let them then remember to do so as much to every man. This is the Law. Love thy neighbor as thou dost love thyself, and thou wilt be no more tempted to kill thy neighbor than thou art tempted to kill thyself.

Again, the Law says, Thou shalt not steal. Do you get pleasure from the experience of having someone, anyone, come

to your home or place of business, and in your absence sneak away with something very dear to you? Do you delight in having the most precious of your possessions thus taken from you? No! But contrariwise, you are troubled by the loss of the least of your things in this manner and say, If they had come and asked me for it, I should gladly have given it. Therefore, says Jesus, knowing that this feeling is common to all men, keep yourself from stealing so much as a pin or a paper from others. Therefore, He says, the Law teaches you to withhold your hand from stealing anything from any man, whether it be money, or Church members, or his job, or his business, or anything that is rightfully his.

The Law says, Thou shalt not commit adultery. Married people esteem their life partner's loyalty to the marriage vow as the foundation stone of a happy life together. Godly parents shrink with horror from the mere thought of having one of their sons or daughters involved in an illicit love affair. How keen, how poignant is the sense of shame when it is your

DON'T TALK—DO IT!

Don't brag that some day
A big role you will play,
Avoid much to say,—
Don't talk—do it!

Don't promise to share,
Or a load help to bear,
When you have no more care,—
Don't talk—do it!

Don't claim that you know
How to make a plan go,
If given a show,—
Don't talk—do it!

Don't tell of your dream
Of a wonderful scheme,
Or other pet theme,—
Don't talk—do it!

The men that do most,
Don't babble, don't boast,
But work at their post,—
Don't talk—do it!

Grenville Kleiser.

sister that is betrayed, or your own brother who has wronged a girl. Therefore, says the Lord Jesus, you should keep your own thoughts so pure that you will not even in secret indulge in a covert longing for forbidden lust. This is the Law. Let your aim be that you shall always be pure and undefiled in all your actions which bring you into contact with the lives of the husbands, wives, sons, and daughters of others, because there is none so low, so fallen among men that they do not desire the respect of their fellow-man, and the surest way to get this respect and keep it is to have everybody use the same jealous care for others as they are enjoined to use in their own behalf.

The Law says, Thou shalt not covet. If you have ever had the unhappy experience of having the enjoyment of a justly earned distinction or reward turn to bitter ashes and emptiness because of the greedy covetousness of some vain, conceited person who plainly showed by his actions that he considered you unworthy of the prize you had won, then I am quite confident you have never forgotten that most unpleasant experience. But have you profited by it? Has it made of you a good loser? Has it taught you to refrain from coveting similar distinctions won by others? This is the Law. As you would have others share in your own good fortune, or fame, or honor, and not have them blight it by envious covetousness, therefore, do you learn to control your own spirit, and graciously share such experiences when they come to others. It was because of envy

that the chief priests and scribes crucified our Lord. Beware of the blight a like spirit may bring to your own life.

III. Furthermore, Jesus taught that this Golden Rule of conduct, this common denominator whereby we find the basic principle embodied in all the laws of God, was also the key to the teaching of the Prophets. The Prophets were intensely interested in the broad application of the Unchanging Law to an always changing social order. They applied the basic principle of God's Law to the industrial, commercial, and social life of their own day. "Thus saith the Lord—" this was the source of their authority, for they knew that they were His spokesmen to their own generation. But they were ever careful to check the accuracy of their own interpretations of the promptings of that Inner Voice by a comparison with the Revealed Law. "To the Law, and to the testimony," cries the great Isaiah. "If they speak not according to this word, there is no light in them."

Now let us think of what this means. It is universal in its application. It covers all things, both whatsoever you do or would have done. It enters therefore into the realm of everyday living, and covers every activity of mankind. Whatsoever you do, says our Lord, do it this way. How? Why, do it for the sake of others in the way you most fondly desire to have others do a similar work for you. Are you a tool-maker? Then you want good tools to work with, tools that stand up under hard usage. But are you using good tools to make shoddy tools for others? Then consider yourself the target of woes pronounced by the prophets on all deceitful ways of defrauding others.

Are you a builder of automobiles, having a car of your own? When you go places in your car, you want it to run smoothly, and give good service under adverse conditions, because you do not want to suffer the inconvenience of delay by break-downs when traveling. Well, then, are you putting the best that is in you into the making of a car for the other fellow who also wants the same things while traveling? This is the standard on which the Prophets insisted. "What doth the Lord thy God require of thee but to do justly?"

Are you a building contractor? You perhaps have heard the story of the wealthy friend who asked his friend to build him a house, using the best of everything, without sparing any reasonable expense. The contractor put second and third rate material here and there to increase the margin of his profit, such things as he would not have put into a home he was building for his very own. Then his rich friend made him a gift of the house he had built. This is the prophets: "They have sown the wind, they shall reap the whirlwind."

Are you a dealer in stocks and bonds? Have you put through a few shady transactions, and resolutely silenced your conscience for the sake of the margin of profit? This is the prophets: "There is a sore evil which I have seen under the sun, namely, riches kept for the owner to their hurt. But those riches perish by evil travail. He that getteth riches, and not by right, shall lose them in the midst of his days, and in the end shall be a fool." Another way of wording this same principle is this. "Put yourself in the other fellow's place before passing final judgment on how he is treating you."

Let the laboring man try this rule. Let him rise above the feeling that he is just a laborer getting so much pay for so many hours of work. Let him use part of his leisure time to study the thing he is doing from the employer's point of view. If he says to himself, Now as the employer of all these men I should have this responsibility and that obligation. It would be necessary for me to do thus and so to meet the competition of others in the same field. I would rate myself at so much per day, and would expect each workman for whom I provide work to give me a margin of about so much profit. My raw material

costs so much, the labor is so much, and the article I make sells at this price. And so on until the laboring man has an intelligent and reasonable concept of the problems of his employer.

But let the employer do the same thing. Let him resolutely put away his superiority complex, and fancy himself in the workman's shoes, and say to himself, If I were Jim Brown, having a wife and some children to support, could I do it at so much per day with rents, and groceries, and clothing, at their present price levels? How much would I need for the bare necessities, and how much allow myself for savings, and how much extra for comforts and luxuries? Let the employer enter into a sympathetic understanding of the problems of his employees. Let him say with the Prophet Ezekiel, "I sat where they sat." This is the voice of the prophets. This is the Golden Rule. This is the Common Denominator whereby we find the solution to Life's problems.

IV. But, "whatsoever ye would that men should do to you, do ye even so to them," is also the Gospel. I speak this final word to Christians who have in the Lord Jesus Christ an anchor for their souls, and through faith in Him have found that peace which the world cannot give, and the bright hope of a far better life unending in heaven, to sustain them all through this life. An I say to you who by the grace of the Lord Jesus Christ have inherited all the blessings which His Holy Spirit of love has shed abroad in your hearts, that you should pause to consider how dreary and empty your life would be without Christ's presence and His promises to sustain you. You love Him, and you know that He loves you with an everlasting love. Because He lives you have a sure and lively hope that you shall live again. You know because you believe what Christ has told you, that the Father cares for your daily needs, and has invited you to cast all your cares upon Him.

And I ask you to put yourself in the place of the heathen who FEARS his many gods, gods that are not GOD. They are powerless to hear and help the one worshipping them, for they are dumb idols, or vague, dread spirits of trees, or rivers, mountain, sea, or sky, born of man's fear of the unknown, and of his craving for fellowship with God. See him groping without God, without hope of eternal life, without the blessed assurance that Jesus is his Saviour and Intercessor. In his place, would you not be as the Indian chief who said to the missionary, "You say that God loves us the same as the white man, and sent His Son to be our Saviour. You say the white men knew this for centuries? Why then did you wait so long to come and tell us about Him?"

Put yourself in the place of the poor drunken wretch who is a slave to his craving for alcohol, and will you not long for a Redeemer from the slavery of your sin? Then Jesus says, "Now go in My name, and deliver such an one from the bondage of his sin. Tell him that by the power of My Holy Spirit he can be made free indeed."

Put yourself in the place of the infidel, the agnostic, the atheist. Think of the words of the nurse who said, "I was with Voltaire when he died, and the experience was too horrible for me to want to ever again attend at the dying bed of an infidel." Then while you can still do so, deliver your own soul from blood-guiltiness by contending with such as deny the faith in the hope that you may save some.

This, then, is the Gospel message as it is summed up in the text. It grows out of the Law as interpreted by the Prophets, and is fulfilled in the Gospel, even as Christ said, "I came not to destroy the Law, but to fulfill it." It is an aggressive warfare against evil in any way, shape, or form that evil appears among men. You

are not to wait supinely until Jesus comes again to make all things good. You are to begin today, right where you are, to attack evil, and overcome it with good. You are to measure your every thought, word, and deed with this Golden Rule, saying to yourself, If I were being thought of in this manner by others, would I appreciate it? If I were being talked about in this manner by others, would it help make me happy, or would it wound me in heart and mind? If these deeds were done to me, would they benefit me, or harm me, these deeds I am doing to others today? If I had no Saviour from the power and penalty of sin, no hope of eternal life, would I appreciate the efforts made by others for my soul's eternal well-being, if others did only as much for me as I am doing today for my fellowmen? If it were my life, my soul, my possessions, my loved ones, involved, what would I want others to do? Would I want them to do even as I am now doing to others, or would I want them to do better than I now do? In all sincerity search your hearts with such questions as these, and remember that from the beginning even until now there is an unchanging principle of conduct which will be your guide as to what is the best, the wisest, the most expedient thing to do. Therefore, all things whatsoever you would that men should do to you, do ye even so to them, for this is the Law, as given; and the Prophets, as interpreters of the Law and the Gospel, as Law fulfilled by Love — for "Love worketh no ill to his neighbor, therefore Love is the fulfilling of the Law." The Golden Rule of Christ is then the reign of Law which is obeyed because we love one another and love God our Saviour. It is **Love in action**, controlled and guided by Divine Law. Love is therefore the Common Denominator of the Revealed Law, and the Prophetic Writings, and the Gospel.

Butler, Pa.

NEWS IN BRIEF

APRIL CLASSICAL MEETINGS ACCORDING TO THE RECORDS IN THE OFFICE OF THE STATED CLERK OF GENERAL SYNOD

APRIL 16—Gettysburg, 7.30 P. M., Redeemer's, Rev. A. O. Bartholomew, Littlestown, Pa.

APRIL 17—Minnesota, 8 P. M., Immanuel, Rev. C. Grosshuesch, Klemme, Ia. Lincoln, 7.30 P. M., St. Peter's, Rev. A. G. Crisp, Yutan, Mich.

APRIL 24 — Missouri-Kansas, 8 P. M., Grace, Rev. C. J. Weidler, Abilene, Kan.

APRIL 25—Indianapolis, 7.30 P. M., Zion's, Rev. Carl Kiewitt, Terre Haute, Ind.

APRIL 26—Nebraska, 8 P. M., Hope, Rev. P. S. Kohler, Harbine, Neb.

APRIL 30 — Reading, 7.45 P. M., St. Thomas, Rev. Dr. Lee M. Erdman, 850 N 11th St., Reading, Pa.

Zion's Hungarian, Kalamazoo, Mich., Rev. Bela Kerekes, 803 Mills St., Kalamazoo, Mich.

SYNODICAL MEETINGS FOR 1934

EASTERN SYNOD—April 16, 1934 (7.45 P. M.), St. John's, Hain's, Wernersville, Pa., Rev. Ralph E. Starr, Wernersville, Pa.

PITTSBURGH SYNOD—May 15, 1934, Amity, Meyersdale, Pa., Rev. Dr. B. A. Black, Meyersdale, Pa.

SYNOD OF THE MID-WEST — May 14, 1934, Carrollton Ave., Indianapolis, Ind., Rev. Dr. Elmer G. Homrighausen, 4411 Carrollton Ave., Indianapolis, Ind.

OHIO SYNOD—May 22, 1934 (7.30 P. M.), First Hungarian, Cleveland, O., Rev. Michael Kovacs, 2856 E. Boulevard, Cleveland, Ohio.

SYNOD OF THE POTOMAC — June 11, 1934, Hood College, Frederick, Md.

SYNOD OF THE NORTHWEST—September 4, 1934 (7.30 P. M.), Swiss, New Glarus, Wis., Rev. Richard Rettig, New Glarus, Wis.

BOWLING GREEN FUND

Since our last report we are glad to announce the following welcome gifts for the support of Miss Wolfe in her labor of love among the colored youth: A Friend, Gettysburg, Pa., \$3; Mrs. Mary A. Powling, \$5; Mr. and Mrs. G. C. Lynn, \$2.50; grand total to date, \$428. The remaining \$72 needed should be coming in this next month. Send all checks to Dr. Paul S. Leinbach, 1505 Race St., Phila.

CHANGE OF ADDRESS

Rev. L. Hunyady from 101 Anderson St., to 625 E. Howell St., Trenton, N. J.

PASTORS AND CONSISTORIES—ATTENTION

"A Union of Mind and Heart," the important article on the merger of our Church with the Evangelical Synod, written by Dr. Geo. W. Richards, has now been published in tract form. If you have not sent in your order, it will pay you to do so at once, as a limited number have been printed. Single copies, 3 cents; per hundred, \$2.50. This tract should be widely distributed.

Milton Ave. Church, Louisville, Ky., Rev. John W. Myers, pastor, received at Easter 3 by letter, 13 by reprofession, 28 by confirmation; total 44.

In the Danville, Pa., Charge, Rev. Clark W. Heller, pastor, Easter accessions at Shiloh, confirmed 11, certificate 13, reprofession 1; at St. John's, confirmed 2; total for charge, 27. Largely attended Communion.

President Geo. W. Richards of the Theological Seminary, Lancaster, gave an inspiring address on "The Sacred and Imperishable Message of Eternal Salvation" at the 11th annual Conference of the Federal Council's Department of Evangelism, at Columbus, O., Apr. 4.

First Church, Canton, O., Dr. R. W. Blemker, pastor, Easter accessions, 78: 44 in Confirmation Class; 34 other young people and adults, including 6 by baptism, 5

by confirmation, 16 by renewal, and 7 by letter.

Rev. and Mrs. G. R. Poetter, of St. Mark's, Reading, have been enjoying a post-Easter motor trip to the seashore.

In Christ Church, Elizabethtown, Pa., Rev. L. C. T. Miller, pastor, 9 confirmed, 10 baptized, 1 renewal, 2 letter; total 22. Offerings: current expenses, \$97.73; benevolence, \$176.75; total, \$274.48.

In Zion Church, Womelsdorf, Pa., Rev. H. J. Miller, pastor, 16 added by confirmation, 9 by certificate and 8 by reprofession; total 33. Exceptional audiences Palm Sunday, Holy Week and Easter Sunday.

"Are the Manners of American Youth Growing Worse—and Why?" That's the serious question we are asking you to answer by Apr. 15. See last week's "Messenger."

Dr. Geo. S. Ricker, of Wichita, Kans., supplied the pulpit of Trinity Church, Cheney, Kans., Easter, received 2 new members, baptized 2 babies, and administered Holy Communion. Is this a record for an 87-year-old veteran?

Lincoln Classis will hold its Annual Meeting on Apr. 17, at St. Peter's Church, Yutan, Neb. Dr. E. H. Wessler of Sheboygan, Wis., will be guest speaker, as well as Dr. J. C. Horning of St. Joseph, Mo.

Friendly relations continue to grow between our Reformed and Evangelical Churches. Rev. R. Ira Gass, of Cochran, exchanged preaching services with Rev. L. R. Moessner, of the Meadville Evangelical Church during Lent.

St. John's Church, Schuylkill Haven, Pa., Dr. Elmer S. Noll, pastor, had 52 accessions: 33 by confirmation (22 males and 11 females); 11 by certificate and 8 by reprofession. Total accessions for 11 months, 105. S. S. attendance 653; offerings liberal; all services largely attended.

Prof. Mike Dorizas will give his illustrated lecture on "Hitler and Germany" at the big "Get-together" meeting of the Men's Social Union of the Reformed Church, Tuesday evening, Apr. 17, at 8.30, in Heidelberg Church, Broad St. and Grange Ave., Philadelphia.

A rather heavy weight frock coat suit, waist measure 35 inches, height 5 ft. 7 inches, in excellent condition, will be given to first one who advises the "Messenger" that he has need of it and will care for it.

The W. M. S. of Juniata Classis will meet in St. Paul's Union Church, Imler, Pa., on Thursday, Apr. 19, at 10 A. M.; afternoon session at 2. Rev. Barnabas Dienes, pastor of the Hungarian Reformed Church, Homestead, Pa., and president of Central Hungarian Classis, will speak at the evening session at 7.30.

On Easter Sunday 1,045 communed in the New Goshenhoppen Church, East Greenville, Pa., Rev. Calvin M. DeLong, pastor, 9 received by letter, 4 by renewal, 1 by adult baptism and 27 by confirmation. Total accessions, 41. Dr. C. E. Schaeffer assisted the pastor.

Holy Week and Easter services in Bethany Church, Bethlehem, Pa., Rev. H. I. Crow, pastor, well attended. 54 received: 37 by confirmation, 6 by letter and 11 by renewal. Special offering, \$765.66. 432 communed. The Church School rendered an interesting program on Easter evening to a large audience.

In Grace Church, York, Pa., Rev. I. A. Raubenhold, pastor, 28 received at Easter: 20 by confirmation, 6 by letter and 2 by reprofession. The Easter observance was climaxed with the pageant, "The Shadow of the Cross", with 55 participants, under direction of the pastor's wife.

The Trumbauersville Charge, Rev. John B. Swartz, pastor, received 26 at Easter: 20 by confirmation, 3 by letter and 3 by reprofession. 340 communed. Lenten services held by Christ and Jerusalem congregations with a series of services by the

latter during Holy Week. Offerings were in excess of \$300.

In St. John's Church, Chambersburg, Pa., Rev. W. R. Gobrecht, pastor, Easter accessions: 21 by confirmation, 5 by reprofession and 5 transfers; total 31; infant baptisms 6. 775 persons at the worship services on Easter and 502 in S. S. Offerings: current expenses, \$403; benevolence, \$117.

Rev. Carl Grimm has accepted the call to the Community Church (Reformed and Presbyterian), at Lawton, Ia., and began his pastorate on Apr. 8. This is the first Reformed pastor the Church has had since the Ursinus Reformed Church united with the Presbyterian Church to form the Community Church about 10 years ago.

Very fine Easter services in both congregations of the Greenfield, Pa., Charge, Rev. John G. Grimmer, pastor, with good attendance. Holy Communion with good participation. Accessions: Grace Church, Claysburg, confirmation 11, adult baptisms 2, reprofession 3, 6 children baptized; Greenfield congregation, confirmation 2 and adult baptism 4.

Mr. J. T. Fesperman, an elder in our Kannapolis, N. C., Church, is Secretary of the local Y. M. C. A., which has the largest membership of any Association in the South, including Washington and Atlanta. He is a brother of Revs. Harvey A., Franklin L. and Hoy L. Fesperman, who have rendered so fine a service in our ministry.

The attention of our pastor and Church workers is called to the 9th annual Seminar in Mexico, which will be held July 10-30 in Cuernavaca and Mexico City, with an unusually varied and enlarged program. Applications for membership and requests for information should be addressed to Hubert C. Herring, 112 East 19th St., New York City, N. Y.

In Zion Church, North Canton, O., Rev. Melvin E. Beck, pastor, neighboring pastors brought excellent messages on Thursday nights during Lenten season. Special Holy Week services each night, except Saturday, the pastor preaching. The choir rendered Wessel's "Seven Words". 684 communed; 43 accessions; 6 infant baptisms.

In Trinity Church, Hanover, Pa., Dr. Marsby J. Roth, pastor, special services every Wednesday during Lent well attended. Holy Communion services Palm Sunday and Easter; 1,032 communed. Passion Week services each evening except Saturday. Received 34 by confirmation, 8 by letter and 2 by renewal. Offering, \$825.

The 25th Anniversary Dinner of the Philadelphia Federation of Churches will be held Thursday, April 19, at 6.30 P. M., at the Broadwood Hotel, Broad and Wood Sts. "United Churches in a Divided World", will be the theme of Dr. Albert W. Beaven, president of the Federal Council of the Churches. Tickets are \$1.50.

Our cherished friend, Mr. Wm. C. Allen, who has contributed many articles of great interest and value to the "Messenger", is sojourning in Philadelphia for several months and will be glad to give addresses on World Peace in any of our Churches on week-nights or on Sunday evenings. He can be addressed at The Whittier, 15th and Cherry Sts.

"I like the idea of Symposiums on vital questions of today, such as the 'Messenger' gives, as it gives a varied opinion from which to survey the ideas of your readers. You can find out what gets each reader excited, and thus feel the pulse of the Church

at large. Keep up the good work and plan to have a Symposium as a regular feature of our paper." So writes a teacher in one of our colleges.

In Trinity Church, Tamaqua, Pa., Dr. A. C. Thompson, pastor, 48 received at Easter, of whom 42 were confirmed. Offerings, \$470, of which \$360 was for benevolence. Dr. W. F. Curtis, of Cedar Crest College, presented "The Passion Play" on Tuesday of Holy Week. Large attendance at Holy Communion. Evangelistic and devotional services outlined for Easter to Pentecost season.

In Grace Church, Baltimore, Md., Rev. Samuel A. Troxell, pastor, services on Easter largely attended. On Palm Sunday and Easter 41 received: 19 by confirmation, 21 by reprofession and 1 by letter. 417 communed; offerings liberal; a fine spirit prevailed. During this season were held, Easter pageant by the young people and choir, under direction of Mrs. Troxell and Mrs. Robert Miles Stahl, special music, and an Easter service by the S. S.

The Communion service on Easter Sunday at First, St. Stephen's, Baltimore, was in charge of Dr. Wm. F. DeLong of Philadelphia. The attendance was very large and the number communing was the largest for a number of years. The offering was \$301.50. This congregation will vote for a pastor on Sunday, April 22. They have been without a regular pastor for more than a year.

St. Paul's Church, Buffalo, N. Y., Rev. John M. Peck, pastor, added 36 at Easter; young people confirmed 25, adults confirmed 8, letter and reprofession 3. The 39th Confirmation Anniversary service held Palm Sunday evening with an attendance of 310; there were only 4 classes without representation. Messages were brought from 3 former pastors: Revs. J. M. G. Darms, D.D., Wm. A. Settlage and Charles Peters, Ph.D.

St. John's Church, Bedford, Pa., Dr. J. Albert Eyler, pastor, had a glorious Easter, 15 young people confirmed; 8 received by letter and reprofession. More than 300 communed. Offering almost \$200 for apportionment; over \$100 for local expenses. The young people rendered a delightful pageant, "Victory", on Easter evening, Church beautifully decorated with white hyacinths and tulips.

In the Carlisle, Pa., Rural Charge, Rev. D. A. Brown, pastor, the Communion services in the 3 Churches well attended. At the preparatory service held in St. Matthew's Church, Carlisle Springs, on Good Friday evening, a father and mother were received by letter and their 2 sons, aged 21 and 19, were baptized and confirmed. Their 3 remaining sons were enrolled as catechumens.

Our old friend, Mr. W. Hewitt Isenberg, of Huntingdon, in renewing his "Messenger" subscription, kindly writes: "I feel that the 'Messenger' is the greatest Christian periodical that I know of. My father received it all his days, and I was raised on it. I am now past 80 years of age and want you to send it the remainder of my life. I would certainly not be satisfied without it."

At the Miami Valley Chautauqua in Ohio, plans are made for the 4th Annual Interdenominational Bible Conference, July 8-15, with the following speakers: Bishop Lester Smith, Drs. J. Foraker Hatton, H. N. Geistweit, Leander S. Keyser, Paul S. Leinbach, Daniel A. Poling, Merton A. Rice, A. T. Robertson, John Timothy Stone, and Clarence True Wilson. For particulars, address Wade E. Miller, secretary, Middletown, O.

In St. Andrew's Church, Philadelphia, Pa.: Dr. Albert G. Peters, pastor, Drs. U. C. E. Gutelius, Wm. F. DeLong and Eugene L. McLean were guest preachers during March. 18 received on Palm Sunday. 223 communed on Easter; offering \$305.20. The pastor exchanged pulpits with Dr. F. H. Fisher on Apr. 8, and on Apr. 15 will preach the sermon to the Sons of Temper-

A PRACTICAL SLOGAN

A "Messenger" Endowment is an endowment for the benefit of every Board, agency and institution of the Reformed Church.

—Now and Then.

ance at their Grand Rally under direction of the Grand Division of Pennsylvania.

In First Church, Wilkes-Barre, Pa., Dr. Homer S. May, pastor, 35 accessions: by confirmation 29; letter 6. Offering, \$370; communed 460. Good Friday evening the choir presented the cantata, "Penitence, Pardon, Peace." A reception given the confirmation class and others received on Apr. 4; Mr. H. F. Goeringer presided and Elder Wm. H. Smith and the pastor made brief addresses.

In Christ Church, Hartsville, O., Rev. A. C. Renoll, pastor, services during Holy Week. Preparatory services and reception of members on Good Friday; 7 children baptized, and 14 members received, with 5 adult baptisms. Union Good Friday service for local Churches 1.30 to 3, in Christ Church. Easter Dawn service at 6.30 by S. S., with Easter worship at 9.30 and Holy Communion at 10.30, when 262 communed; offering \$180.

Easter services began Wednesday evening of Holy Week and continued through Sunday noon at First Church, Burlington, N. C., Rev. B. J. Peeler, pastor. At 6 A. M. on Easter a choir of 45 voices, under direction of Mrs. Herbert Coble, rendered the cantata, "Everlasting Life." The Church was completely filled. A vested junior choir trained by Mrs. Coble sang during the School period. Holy Communion at 11 A. M.

Myerstown, Pa., Church, Rev. David Lockart, pastor, lost one of its oldest and most faithful members on Wednesday of Holy Week in the death of Mrs. Sara A. Anthony, aged 89. She was the last surviving member of a class of 53 members confirmed by Rev. Dr. Geo. Wolff, Apr. 30, 1861. She attended S. S. and Church with great regularity to within a few months of her death. Her estate, conservatively estimated at \$6,000, will revert to this Church on the death of an adopted daughter and her husband.

At a congregational meeting of Trinity Church, Shenandoah, Pa., Mr. John H. Sando was elected pastor to succeed the late Rev. D. K. Laudenslager. Mr. Sando is supplying the congregation regularly and will assume full charge after his graduation from the Seminary at Lancaster in May. Mr. Sando is the son of Rev. Dr. and Mrs. Edwin M. Sando, Hanover, Pa. He is a graduate of Ursinus College. Both during his college and seminary courses he has been doing considerable supply work. He also served as a counselor, during his vacation, at our Camp Mensch Mill.

In Trinity Church, Philadelphia, Pa., Rev. Purd E. Deitz, pastor, 34 catechumens confirmed on Palm Sunday. Neighborhood Noontime services held each day of Holy Week with gratifying attendances and interest, the speakers including Drs. H. R. Weir, M. H. Nichols, A. V. Casselman, R. N. Colman and W. L. Imes. 26 adults received on Good Friday and Easter; 1,070 communed. An added note of rejoicing is found in the increase of offerings 25% over last year. An informal reception to the 80 new members received during the year was held Apr. 4.

In Salem Church, Weatherly, Pa., Rev. C. T. Moyer, pastor, Lenten and Easter services well attended. Preparatory services and reception of members held Wednesday night of Holy Week. 3 adults confirmed, 3 received by letter, 3 by reprofession. A class will be confirmed May 20. The union 3-hour service on Good Friday again held in Salem. The W. M. S. of Salem presented Mrs. Moyer with a life membership of General Synod as an Easter gift, and the G. M. G. presented her with a life membership of Wyoming Classis.

On Easter Sunday, a wooden altar-cross made from a log of the original building of this old Church, built about 1790, was placed on the altar of St. John's Reformed and Lutheran Church, near Mt. Pleasant,

Pa., Rev. Paul T. Stonesifer, Reformed pastor. This old log building served first as a Church, then as a school building, and then as a sexton house. It was torn down about 25 years ago, and the logs dispersed. The last one available was discovered serving as a fence-post, and from it this beautiful altar-cross was made. The wood, white oak, was in a remarkable state of preservation.

Special services held Holy Week at Christ Church, Altoona, Pa., Rev. Chas. D. Rockel, pastor, and a special series of sermons on the Book of Revelation on Wednesday evenings for 6 weeks prior to Easter, with excellent attendance. A \$700 Lenten goal offering was reached, made possible through a canvass made by the consistory and by personal talks to the congregation by Elders W. R. Paul and P. D. Aurandt. An organ fund had been started by women of the congregation to replace the present worn-out organ. 11 members added.

Lenten services conducted in St. Paul's and St. John's Churches of the Clearspring, Md., Charge, Rev. J. W. Huffman, pastor. Holy Communion at St. Paul's on Palm Sunday. Class of 10 boys confirmed and 2 added by letter. Largest Communion in history of the Church at St. John's on Easter. 9 confirmed, 1 by letter and 1 by reprofession. Total accessions for charge, 23. Offerings in both Churches good, St. John's having practically one-half of the year's Apportionment paid, and St. Paul's about one-third. The interior of St. Paul's auditorium has been redecorated.

The Easter season at Christ Church, Norristown, Pa., Rev. Cyrus T. Glessner, pastor, was most joyous ever celebrated. On Palm Sunday 10 young people confirmed, and 8 adults by confirmation and letter. Services held Tuesday, Wednesday, Thursday and Friday of Holy Week. Holy Communion administered Holy Thursday evening and on Easter at 6 and 11 A. M.; and was largest Communion in the history of Christ Church, with almost 500 communicants. Departments of the Church School gave their program at 3 to 5 P. M. on Easter; offering reached almost \$900. Infant baptism service held Apr. 8.

At Marion, Pa., Rev. J. C. Sanders, pastor, 335 communed in the 2 Churches. 19 additions at Grindstone Hill: 15 by confirmation, 4 by letter. The pastor was assisted in the special Thursday night services during Lent, at Marion, by Revs. E. H. Laubach, Dr. I. W. Hendricks, G. E. Plott, R. S. Daubert and Pierce E. Swope, the latter a former pastor. The charge mourns the loss of 2 of its members during recent months, Mrs. Matilda Wells, of Grindstone Hill Church, on Feb. 16, aged 80, and Wm. P. Latshaw, the oldest and one of the most faithful members of Heidelberg Church, Marion, on Mar. 15, in his 85th year.

In St. Andrew Church, Allentown, Pa., Rev. Henry I. Aulenbach, pastor, a class of 21 confirmed, 3 received by adult confirmation, 2 by reprofession and 10 by letter. Easter Communions and offerings exceeded those of last year. A fine presentation of the drama, "He Had Great Possessions", given by the Adult Department, under direction of J. Alvan Brown, adult supt., and will be repeated Apr. 15. Although an epidemic of measles hampered the leaders in the Children's Division, the Easter Children program surpassed that of former years. The Junior Easter playlet, under direction of Miriam Alexander, closed the Easter season.

In the Jefferson, Md., Charge, Dr. Atvill Conner, pastor, union services held each evening of Holy Week except Saturday, in Jefferson, the Lutheran, Methodist and Reformed Churches taking part, and Revs. E. D. Bright and E. A. G. Hermann preaching for the Reformed pastor. On Easter, 2 young girls and an elderly man received

by confirmation. Communion service well attended; offerings liberal. At Feagaville, 2 union services held: on Thursday evening in the Reformed Church conducted by the Lutheran pastor; the Reformed pastor preached in the Lutheran Church Good Friday evening. The S. S. and congregation rendered "The Easter Miracle" on Easter evening. Holy Communion Apr. 8.

Holy Communion morning and evening on Easter in the Church of the Incarnation, Newport, Pa., Rev. W. D. Mehrling, pastor. The choir, directed by Clarence H. Rebert, minister of music, rendered special numbers. Beautiful Lecturn Bible, the gift of the Queen Esther Circle Bible Class, consecrated. Easter baskets presented to the Beginners'-Primary Department. Holy Week services, with Preparatory service Good Friday night. 10 members received; 9 baptisms. The Newport Royal Arch Chapter recently entertained their visiting guests, including grand officers, at a dinner served in the Church School room by the Ladies' Aid Society.

In Salem Church, Catasauqua, Pa., Rev. W. A. Kratz, pastor, 28 catechumens confirmed Palm Sunday, largest class in present pastorate. "The Highest Good," morning sermon theme; "The World Has Gone After Him," the evening. A drama, "Simon the Leper," presented Tuesday of Holy Week by Y. P. Society. The cantata, "Victory," by choir, under direction of Clarence Hauser, organist, Wednesday evening. A Candle Light Communion service held Thursday evening; through music, prayer and readings the acts of Thursday were portrayed. Easter Preparatory service Friday evening. Dawn service and Holy Communion morning and evening on Easter.

In First Church, Lancaster, Pa., Rev. W. H. Bollman, pastor, 28 received: 11 by confirmation, 8 by letter, 4 by reprofession and 5 by adult confirmation. Impressive Palm Sunday service. 530 or about 85% of membership communed; one of the largest on record. The Lenten Self-Denial offering larger than last year. The confirmation class gave a delightful reception on Mar. 19 to their parents, prospective members and invited guests. Church packed to capacity on Mar. 13, when the Musical Art Society of the city (women's chorus) rendered its annual program of sacred music, with flute, violin, harp and organ, under direction of Dr. Harry A. Sykes. Dr. E. M. Hartman, principal of F. and M. Academy, addressed the Y. P. Society Mar. 18, on "Is the World Growing Better?", and gave some excellent points to prove the affirmative side.

Christ's Church, Hagerstown, Md., Rev. H. A. Fesperman, pastor, received 55 on Palm Sunday and during Holy Week. Easter Communion largest on record, when 686 communed. 14 infants baptized on Easter Sunday afternoon. Easter offering, \$443. "The Crucifixion" rendered by the choir Good Friday evening, under direction of Prof. Chas. M. Cassel. The Catawba College Choir will give a program on Apr. 15. Annual congregational meeting and election of officers Apr. 22. Annual Every Member Canvass to be made Apr. 22 and week following. Mrs. S. A. Horst, the efficient "Messenger" representative, has been sick for some time, but is slowly improving.

Lenten and Easter season well observed at Zion Church, Fireside, O., Charge, Rev. Bert E. Wynn, pastor. A Fellowship of Prayer was provided for every family by the local W. M. S. On Palm Sunday 17 received: 12 young people by confirmation; 5 adults by letter and reprofession. 3 children baptized. This Church joined with the Evangelical Church of Flat Rock for a union service Good Friday evening, and Zion Choir rendered selections "From Gethsemane to Calvary." The pastor assisted in Good Friday services in the local centralized school. 170 communed at 10.30 on Easter, 230 were present. The drama,

"For He Had Great Possessions," presented Easter evening by the young people. A goodly number of the young people attended Classical Regional Conference at Trinity Church, Tiffin, Apr. 8.

A reunion of the 5 classes, totalling 115, confirmed during the pastorate of Rev. Wm. Van Reed Seltzer, was a feature of the Easter Day celebration at Calvary Mission, Bethlehem. Brief talks by representatives of each class given at the 7.30 breakfast, following the Dawn service, and a permanent organization effected. 42 accessions, including 21 catechumens and 21 others, and for the first time the confirmands wore gowns, the gift of the Ladies' Aid. 210 communed, largest in the history of the pastorate; a public baptismal service held at 2.45 P. M.; and the Easter festival at 7.30, with the largest audience the Church School has known. Lenten speakers included Revs. T. C. Brown, R. M. Snyder, Adan A. Bohner, J. G. Rupp, D.D., and W. H. Wotring, D.D.

\$2,000 was laid on the altar of St. Peter's Church, Lancaster, Pa., on Easter morning, to be applied immediately on the reduction of the remaining debt on the Church building. A month previous, the pastor, Rev. James E. Wagner, presented a plan by which it was believed the debt of \$7,500 could be paid off on or before the 30th anniversary, Nov. 1, 1936. The plan was calculated to lay no heavy burden on any member, but by systematic giving to enable all to share in this task. To date, \$5,814 has been pledged, including the \$2,000 cash, and it is believed that the balance can be provided for by the 30th anniversary. Easter Communion next to the largest recorded of congregation; 18 received: 12 by confirmation (including 3 adults), and 6 from other Churches. Present membership, 319. On Palm Sunday, 3 infant and 3 adult baptisms.

In the Plainfield Charge, Rev. W. H. Brong, pastor, Holy Communion in Faith Church, Pen Argyle, Pa., Easter Sunday with 78 communing; 6 confirmed and 4 by letter and renewal. 92 communed at Trinity Church, Wind Gap, on Easter evening; 11 confirmed and 12, letter and renewal. The 28th annual Easter Sunrise service held in Faith Church, when the young people effectively rendered the pageant "The Risen Christ," coached by Mrs. Levan Smith, Mrs. Verne Jackson and Miss C. Cordelia Brong; Church crowded to capacity. Union Easter Dawn service held in the Evangelical Church, Belfast; after the program of an appropriate anthem by combined choirs of Lutheran, Methodist and Reformed Churches, reading of Scripture, prayer and sermon, the large audience proceeded to the adjoining cemetery to conclude the service.

The Lenten and Easter season at Faith Church, Baltimore, Md., Rev. Frank A. Rosenberger, pastor, was spiritually profitable. The pastor used "Christ and Human Suffering," by Dr. E. Stanley Jones, as basis for sermons at the mid-week Lenten services, and exchanged pulpits once each with Revs. W. R. Strietelmeier and N. L. Horn. The concluding Lenten service brought the Passion Play by the Freiberg Players in motion pictures. On Tuesday evening of Holy Week the cantata, "The Story of Calvary," rendered by combined choirs of Messiah, Bethel, United, Faith Churches, under direction of Mrs. M. H. Way, of United Church. 14 catechumens confirmed on Wednesday and Thursday: Holy Communion on Easter at Dawn and morning services; pastor assisted by Dr. A. S. Weber, who has assisted on 46 consecutive Easters. Faith Church to be host to annual meeting of W. M. S. of Balt.-Wash. Classis, Apr. 18.

In Grace Church, Sioux City, Ia., Rev. L. Harrison Ludwig, pastor, Palm Sunday services well attended; 3 infant baptisms. Services on Wednesday and Friday of Holy Week. On Easter at 7.30 A. M. the choir presented the cantata, "Victory Divine." Both Junior and Adult Choirs sang

in the Church service. 9 members received. The Annual Finance Campaign conducted middle of March; as many pledges as ever were received, although total amount is not as great as it has sometimes been. The pastor served as chairman of the Committee of the Co-operating Agencies in the city which arranged for the Noon-day Union Holy Week services; a 3-hour service held Good Friday and newspaper meditations appeared in the daily papers every day from Palm Sunday to Easter, prepared by pastors of the city on themes assigned by the committee. Annual congregational meeting held Apr. 10.

In Old First Church, Philadelphia, Pa., Rev. G. H. Gebhardt, pastor, 466 Easter communicants, including 24 privately administered by the pastor, and 34 visitors from 27 cities in 5 states. Accessions 23: 8 by baptism and confirmation; 6 by reprofession, and 9 by letter. The drama, "The Terrible Meek," was presented to large congregations on Palm Sunday night and Tuesday of Holy Week, the pastor playing the role of the Captain, Miss Virginia Weber, the peasant woman, and Russell Ross, the soldier. A "Silent Communion" service proved most impressive on Maundy Thursday. Preparatory service on Good Friday, and a sacred concert on Easter night, with organ recital, cantata by choir and numbers by Lyric String Quartet. The pastor co-operated in noon-day meetings during Holy Week at Nixon Theatre, addressed by Dr. Chas. L. Goodell, of New York. Offerings below other years, but much sacrificial loyalty in evidence.

In Salem, Harrisburg, Pa., Dr. J. N. LeVan, pastor, the new year has been one of activity and high interest. The annual congregational meeting and dinner was attended by more than 200. Most encouraging reports with apportionments overpaid, generous other benevolences, and but a slight deficiency in the operating expenses. The Lenten season, with special sermon series by the minister—"Problems of My Life," "Lenten Reflections" and "Studies in the Passion," has been marked by large attendances. The well-organized program of Lenten evangelism has been most fruitful, yielding accessions totalling more than 11 per cent of the membership. Class of 26 confirmed on Palm Sunday, and total accessions numbered 64. Holy Week services largely attended, with Holy Communion on Holy Thursday and Easter Day, attended by more than 80 per cent of the membership. The loyalty of the members of Salem was shown by the magnificent offerings laid upon the altar. The Lenten Self-Denial Offering amounted to \$1,008, which with additional offerings made a total of \$1,150. The 5th anniversary of the pastorate of Dr. J. N. LeVan will be informally observed on April 22. Plans have been inaugurated for a fitting celebration of the 150th anniversary of the founding of Salem in 1937. With the largest membership and attendance in decades, with a most marked loyalty and generous support in the face of testing days and the problems of the downtown Church, Salem rejoices in the blessings of the Lenten and Easter seasons, and faces the future with high hopes. The Quartet and Chorus Choir rendered Stainer's "Crucifixion" on Palm Sunday, and the Easter section of Handel's "The Messiah" on Easter evening, with orchestra and organ accompaniment. The annual reception to new members was held on the Wednesday following Easter, with more than 250 in attendance. Dr. LeVan for the congregation and J. Douglas M. Royal in behalf of the consistory, welcomed the new members.

In Karmel Church, 72nd St. and Elmwood Ave., W. Phila., Rev. Wm. G. Weiss, pastor, the Lenten services held in both German and English language from Ash Wednesday to Good Friday were exceptionally well attended, in spite of cold and inclement weather. Palm Sunday A. M.

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the Church was filled to the doors to witness the Confirmation of the 22 catechumens. At 7.30 P. M. the Annual Reunion of the 28 classes which had been confirmed by Pastor Weiss was held, and 82 per cent answered to their names at roll call. Good Friday morning Holy Communion was observed in the German language and Good Friday evening in English. A large attendance was present at both services and partook of the Lord's Supper. Easter Sunday morning 27 new members were received by letter and renewal, and 22 catechumens, a total of 49. The Lord's Supper was also administered, and the pastor brought the Easter message in both languages. The total number who communed on Good Friday and Easter was 430, the largest in the history of the Church. The edifice proved entirely too small for the large congregation. The Church was beautifully decorated with Easter lilies and cut flowers. The Sunday School held their Easter program in the evening, when over 400 scholars and their teachers were present, and every one received an Easter token.

In Grace Church, Easton, Pa., the Rev. L. V. Hetrick, pastor, class of 7 confirmed on Palm Sunday morning. Large congregation. Chancel tastily decorated. "The Palms" was sung as a special number in the Church School, preceding the confirmation service and also used in the Church service as the motif in the musical program. In the afternoon the Easton Oratorio Society, led by Byron W. Sechrist, a member of the congregation, rendered Maunders "Olivet to Calvary" before a large and appreciative congregation, the solo parts being sung by Adelaide Dougherty, soprano; David Biehler, tenor; and Kenneth E. Walters, baritone. Miss Grace Kidney, Church organist, was at the organ, and Miss Ethel Cooke at the piano. During Holy Week services were held on Wednesday, Thursday and Friday evenings, the service on Friday being preparatory to the Holy Communion, which was celebrated on Easter Day at 6 and 10:30 A. M., with largest number of communicants in present pastorate, which began 9 years ago. Six new members were added on Easter Day, making a total of 13 for the season. Flowers used in the Easter decorations were presented to the sick and shut-ins. At the annual congregational meeting the treasurer reported that the year was closed with all bills paid to date in the current expense account, with small balance in the treasury. Regret Classical Apportionment was not paid in full. The Consistory was increased to 14 members by the election of 2 additional elders and 2 deacons. Grace Church is in a flourishing condition and begins the new congregational year under happy auspices.

Trinity, Buffalo, Rev. George F. Gaerttner, pastor, reports Church crowded to over-

flowing, inspiring services. Would that the Lenten and Easter enthusiasm were a little more permanent with many Churchgoers! Confirmation class of 20 reviewed on Wednesday, Mar. 21, and confirmed on Palm Sunday morning. The congregation celebrated 11th anniversary and dedication of its beautiful edifice on Mar. 18, the pastor preaching. He reviewed with enthusiasm the outlook of the congregation for the coming year. Holy Communion was administered on Thursday and Friday evening of Holy Week and after the Sunrise service on Easter morning, with communicants equalling the membership of the congregation. 16 adults received on Easter morning. Campaign for new members continued until Pentecost. The Kensington Holy Week Noonday services were again held at Trinity with a 3-hour service on Good Friday. Social program re-

sumed Apr. 4, when the Men's Fellowship presented the "Country School" to capacity audience. Each month a different organization presents the entertainment and provides the refreshments for the members and friends of the congregation. These social evenings are growing in popularity, especially since no admission is asked. They provide a splendid avenue of fellowship, and an opportunity of becoming acquainted with prospective members. Slowly but surely Trinity is achieving an enviable position in the Church life of its community.

A TEN-POINT CODE CALL TO THE CONVERTED

II. PROGRESS IN THE KNOWLEDGE OF THE GOSPEL

Dr. Wilbert W. White

Perhaps slow growth in Christian life is

due largely to lack of proper feeding. Personally I believe that the clamant need in the Church at large is proper diet. We have underfeeding, overfeeding, forced feeding. What shall I say more? Much should be said. Ignorance of their own religion on the part of multitudes of Church members is colossal. The blame falls back on the leadership. Many posing as leaders know neither the Book of our religion, nor the philosophy of our religion. With such there is little or no evidence of knowing by experience what the Christian life really is. Many know about the Bible who do not know the Bible. Many know about God who do not know God. Progress in the knowledge of the Gospel involves not only growth in mental grasp of the truths of it, but also experience of God which comes only in process of obeying God.

(Continued Next Week)

HOME AND YOUNG FOLKS

Children's Corner

By Alliene De Chant Seltzer

While I was waiting for a bus at Sunbury, the other morning, I noticed a young man in the hotel lobby, whose face was scratched. Then I heard him answer the telephone, and saw men crowd around him. And I discovered that he was one of three who just the night before, had escaped from a burning plane! One of the motors of the "bi-motored bomber" quit, and the pilot ordered the private in the gunner's cockpit to abandon the ship, first. He landed safely, as did the lieutenant, but part of the pilot's parachute was burned and he had to jump from about 600 feet. All three of them were flying the plane from Mitchel Field to Cleveland, for mail duty. The private, to whom I talked, begged the reporters to say as little as possible about any "hero stuff", and added that he was ready to go off in a plane at once, for duty. Some of you, someday, will carry mail through the skies, and will be brave, too, in a crisis. And I want you to keep on studying just as hard as you can—yes, harder!, so that you can help to see to it that motors do not "quit" and that parachutes do not burst into flames. And of course, like the private, the lieutenant and the pilot, you'll be brave no matter how "scary" the crisis. And when we get letters marked "Air Mail", we'll appreciate how sacred they are—what skill they spell, and bravery! Your Auntie Seltzer always felt that way about mail that reached her in Japan, and far in China,—always.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

VISIBLE AND INVISIBLE

Text, John 16:16, "A little while, and ye behold Me no more; and again a little while, and ye shall see Me."

Shortly before His crucifixion Jesus told His disciples that He had to leave them. In the seventh verse of the chapter from which our text is taken He is recorded as

PRAYER FOR SPRING

Lord, I would pray for all beginning things,
All things new-living in this bright, sweet air;
The little birds that have not found their wings
And wabbling lambs that do not know a prayer.

Lord, I would pray for green blades thrusting up,
And sticky, tight-furled buds and dogwood trees,
The young bee tumbling in a crocus cup—
Lord, I would make a prayer for all of these.

And I would ask Thy blessing on each child
Who stands bewildered in this first Spring day.
Tell them it happened so because God smiled
On little things that have not learned to pray.

—Sarah Litsey in
"New York Times."

saying: "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you."

The disciples had been with Jesus almost three years. They had seen His wonderful works and had heard His wonderful words. He told them it would be only "a little while" and they should see Him no more, because He was going away.

There are different ways in which we

know persons. We know them by sight. The disciples had seen Jesus with their eyes, and they knew Him in that way. When asked about our acquaintance with certain persons, we sometimes say, "I know him by sight"; which means, "I have a casual acquaintance with him." A great many persons knew Jesus only by sight. They had seen Him walk, and they knew that He was Jesus. But the disciples knew Him intimately.

We also know persons by hearing. The disciples knew Jesus in this way. They had often heard Him speak, and some of them wrote down what He said so that we are able to read some of His sayings. A great many persons heard Jesus. Sometimes He spoke to thousands of people at a time. Many remembered what He said, but some soon forgot His words.

We cannot see Jesus with our eyes and we cannot hear Him with our ears; but every one of us has some picture of Jesus in mind, and we see Him by faith. And when we read some of the things He said we seem to hear His wonderful words. He is real to our faith.

Some persons who cannot see us know us by our voices. We have several blind persons in our congregation; and when we visit them they know us by our voices, although they are not able to see us. It seems to me that we know the persons better whom we know by voice than those whom we know only by sight.

We also know persons by touch. Many who were sick and sinful and suffering knew Jesus in this way. He helped them and healed them by His wonderful touch. During the Civil War a drummer boy was seriously wounded and lay in one of the hospitals in Washington. His mother heard about her boy and wanted to see him. The sentinel on guard at the hospital door did not want to admit her. He was afraid the shock would kill him. She promised that she would not speak to him. After much begging and crying, the sentinel took pity upon her and allowed her to enter the hospital. She went up to the cot on which her dying boy lay. She laid her hand gently on his head. He opened his eyes, and with a sweet smile on his face he said, "I knew you would come." He knew his mother by her touch. He was waiting and longing for her before he passed into the great beyond. When he felt the touch of his mother's hand and looked into her face he was satisfied and went home to Jesus.

Now Jesus said to His disciples, "A

THE PASTOR SAYS:

Book title: "Does Science Leave Room for God?" Well, what of it. Even if science does leave room for God, He has so much room in the universe that He never would notice the comparatively less than nothing addition.

—Now and Then.

little while, and ye behold me no more." He knew that His end was near, that He would have to leave them, and that they could see Him and hear Him and touch Him no more. But he also said, "And again a little while, and ye shall see me."

These sayings of Jesus puzzled His disciples. Some of them said one to another, "What is this that he saith unto us, 'A little while, and ye behold me not; and again a little while, and ye shall see me': and, 'Because I go to the Father'?" Jesus perceived that they desired to ask Him, and He said to them, "Do ye inquire among yourselves concerning this, that I said, 'A little while, and ye behold me not, and again a little while and ye shall see me?' Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. . . . Ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you."

We know now that the first "little while" meant the time between that moment and His death. It would not be long before He would have to leave them and they should not see Him. Now He was visible, but then he would be invisible. The second "little while" had reference to the time that His body would be in the grave, but He would come back and then they should see Him. Although He should be invisible for a little while, He would have the power to make Himself visible.

It all came to pass as Jesus had said. A short time after He had spoken these words He was nailed to the cross and His body was laid into the tomb and they saw Him no more. But on the third day He came forth from the tomb, bringing life and immortality to light, and they saw Him again after "a little while."

But not everybody saw Him after His resurrection. He had the power of making Himself visible or invisible at will. There is another way by which we know persons in addition to the three I have already mentioned: that is, by love. Only those who believed in Jesus and loved Him saw Him after the resurrection.

Whenever they met together in His name, or talked about Him, He was in their midst. He appeared among them suddenly, the doors and windows being shut, and made Himself visible. After awhile He disappeared as suddenly and as mysteriously as He had appeared, and they could not see Him.

When the two disciples walked together on the Emmaus road, talking about Him, He walked with them. When they urged Him to enjoy their hospitality, He went in with them. As soon as they knew Him in the breaking of bread, He became invisible and they saw Him no more. But when they joined some of His other friends in the upper room in Jerusalem that evening, He suddenly appeared among them and made Himself visible.

Jesus has given us His promise, that wherever two or three are gathered together in His name He is in their midst to bless them. Although we cannot see Him with our eyes, nor hear Him with our ears, nor touch Him with our hands, we can know Him by our faith and love. Although He is invisible, we know that His presence is real and that He will always abide with us as long as we believe on Him and love Him. But we also have the blessed assurance that some day, when we enter into His presence for ever, we shall not only see Him face to face, but we shall also be like Him.

"What is the mortar board I hear mentioned so often?" asked the little girl.

"I'll try to explain," said Miss Cayenne, "although it is a slightly complicated matter. A mortar board carried by a builder often has cement on top, and worn by a college professor often has concrete under it."

Mary Ann Humanizes a Ph. D.

By William C. Rittenhouse

Minister St. John's Reformed Church
Williamsport, Pa.

(Copyright by the Author)

(Continued from last week)

The professor hoped she would. It might produce a reaction which would enable him to call the evening "lovely." As the car traveled slowly along he soon got Mary Ann's point of view and his spirits rose quickly. To start their married life in the cabin would be "wonderful." It was a most fortunate delay, and the trip home next morning would beat the train ride by a million miles. If he was not "dumb" he certainly was dull in comprehending the meaning of a situation which could not help but be delightful. Then he awoke and conversation flowed freely.

As they came to the spot where he had placed the engagement ring upon her finger, he asked her to stop the car. Then he put his arm about her waist, lifted her left hand to his lips and again kissed ring and fingers.

The professor had not only become almost human, but he was now verging on the other extreme and becoming oversentimental, vulgarly called "soft."

The last rays of the setting sun bathed them in a golden light and the diamond flashed a brilliant good-night to its majestic parent; then the shadows of night began to fall quickly. Mary Ann's head was bent over their clasped hands and again the professor felt hot tear drops fall upon his hand, and a moistening of his eyes. In a few minutes the car was on its way cabinward.

"There it is," cried Mary Ann as the car approached the driveway to the cabin. The suit-case certainly was exactly where it had fallen, not two hundred feet from the cabin.

The professor got out, picked up his suitcase and carried it to the porch, then returned and removed the baggage from the car and carried it to the porch. Mary Ann drove the car to the garage.

Darkness was almost upon them as Mary Ann opened the cabin door and switched on the lights.

"I guess the first thing I shall have to do is to change my dress and get supper for you. My dear, you can start the fire in the kitchen stove and bring in some wood for the fire-place."

They had a happy time preparing the supper, and when the professor sat down at the table with its fragrant flowers and bright candles, with Mary Ann serving, he was in heaven with the "Queen Angel", his forever.

The professor assisted his wife in clearing the table and washing the dishes. He knew he was clumsy, but he enjoyed the new task hugely.

It was a long time before all the work was completed, but when finished they returned to the living-room and the professor began working with the smoldering embers in the fire-place. Mary Ann seated herself on the sofa before the fire-place and watched her husband's efforts. He had a lively fire in a short time, then he seated himself beside his wife, drew her head down upon his breast, put his arm about her waist and held her hands in his. Neither desired to talk. They watched the flaming fire and curling smoke as if seeking to find in them some omen as to their future. The crackling of the fire, the murmur of the brook and the sighing of the pines in the cool fall wind was the sweetest music their hearts could desire.

The clock chimed announced the hour of nine. Mary Ann slowly arose; went to

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the table; picked up the Bible and seated herself beside her husband. She began turning over the pages slowly. No passage seemed to suit her. The professor gently took the Bible from her hands, fumbled around the pages and at last, by chance, found the passage which the doctor had read that first evening in camp. The professor read the passage slowly. When he had finished, he said, "Let us pray," and knelt before the sofa. Mary Ann knelt beside him. It was her turn to be dazed.

The professor's prayer was a scientific masterpiece, but an enigma to God, who, most likely, failed to realize that the "Oh Thou great, supreme, energizing cosmic force," was the professor's name for God, and his petition that "the reflex action of his worthy subjective conception might be so objectively revealed and realized in a greater understanding of reality, and a firmer determination to align himself with the forces of the universe, which, empirically, seemed to be working for the ultimate good of man," was perhaps as unintelligible to God as it was to Mary Ann.

But he was praying; at least he was on his knees and was saying something very devoutly. Mary Ann slowly and lovingly placed her arm about his shoulder.

The professor's face was quite brilliant when he arose from his knees. His reaction was that Mary Ann thought him to be either a fool or hypocrisy personified. Could it be possible he had acted the hypocrite, in the matter of worship, for so long a time that it had now become so fixed a habit that to act the hypocrite was an addition to his unconscious mechanistic behavior? It was possible.

Mary Ann rose quietly and acted as if their worship had been one of their regular customs for years.

"My dear, would you please bring my large bag into my room and open it for me?"

The professor obeyed promptly. He placed the bag on her bed, opened the clasps, laid back the lid and saw a number of books packed in the folds of a blanket. His reaction was a jolt. What in the name of the celestial hemisphere would she want with those books and a blanket on a wedding trip? No wonder the doctor was so jubilant over her marriage. He turned about and looked at his wife with a startled expression.

Mary Ann sat calmly in her rocking chair and wondered if her husband was more than plain "dumb." She had expected some expression of surprise from him, but he simply stood and looked at her.

"Please bring in the other bags and open them."

He did so. Each contained books and a blanket. His intelligence began to return: Mary Ann never intended to have a wedding journey. Then he looked at Mary Ann with a broad smile. "The evidence before me would indicate that the wedding journey is definitely off," he said.

"It is, for the time being," then she jumped from her chair and threw her arms about his neck. "You poor, dear, stupid boy, I thought you would read the news in the first bag, but I had to repeat the message three times. We are going to spend our honeymoon right here, exactly on the same spot father and mother spent theirs."

The professor's joy was unbounded. Secretly he had wished for that, but Mary Ann's dwelling on a trip to England, and her urging that the details of their wedding journey should be left until they returned home, convinced him that England was her goal. The loss of his suit-case now needed no explanation.

"Now, dear, bring your bags into my room. We shall sleep here tonight."

The professor was glad for that, because ever since the bear excitement the window in his room was associated with bears, and his sleep had been frequently disturbed by dreams of bears with great, open mouths and rolling red tongues, looking at him

through the window, as if seeking revenge for being driven from their midnight feast.

Startling indeed, was the campus news, the morning following the wedding: — Professor LeClair was married! Some of the students made caustic comments on his lectures on love, and mate-selection, but all were pleased that he had been accepted by so prominent a young woman, albeit "unusual."

The would give him a rousing — more likely, razzing—reception when he returned, and they would ask some pertinent—or impertinent—questions about love and sex, and what stimuli he applied to produce such remarkable reactions in Miss Sunderland as to induce her to accept him for a husband. Several of the students were desperately in need of the necessary mechanistic technique required to produce reactions which would bring forth a "Yes" which meant business. Each of them would gladly slip the professor an extra fifty for that information, and it would be cheap at that—if it worked.

The four weeks in the mountains were weeks of sublime happiness for them. Keeping house was a daily joy, and their walks and drives, and fishing and canoe trips were events burned into their memories.

During the last week the professor spent much of his time in writing.

"My dear, what are you doing? Writing a history of your experiences of the first month of married life?" inquired Mary Ann as she came, one day, to his work-table.

"No. But love and marriage are the chief themes. I am revising parts of some of my lectures. I have made certain declarations which now require correction and considerable explanation on my part."

"What are the corrections?" Mary Ann was greatly interested.

"First: Any man who marries for anything but love, is deficient in brains."

"Would anyone really think of marrying for anything but love?" asked Mary Ann in surprise.

"Well," hedged the professor, "I heard a professor teach his class exactly the opposite."

"That was because he had no experience in such matters. I wouldn't pay any attention to such teaching."

"I know they won't, hereafter." Mary Ann couldn't understand why her husband was so emphatic in his declaration.

"Secondly," continued the professor, "anyone who does not believe in purposive acts needs to fall into the hands of a purposive woman and he will soon be disillusioned."

"Thirdly: Eugenic marriage is a good subject for a long-haired parlor lecturer to discuss, theoretically, but in practice it is 'bunk'."

On the last morning in the cabin the professor was still working on his notes. At noon Mary Ann came to him and informed him the last dinner in camp for that season was ready.

Before the professor lay a considerable pile of manuscript and an open Bible.

"Oh," she cried delightedly, "are you reading the Bible?"

"No, not exactly what you might call systematic reading," he explained, "but there is a certain verse in a passage your father read one evening, which I desired to mark."

"Which one is it?"

"There it is," and the professor pointed to a verse which had a great, red O. K. marked beside it.

Mary Ann read:

"The fool, in his heart, has said, there is no God."

(The End)

Tourist (in Yellowstone Park): "Those Indians have a blood-curdling yell."

Guide: "Yes, ma'am; every one of 'em is a college graduate!"

HOW TO MAKE UP

Two little people who couldn't agree,
Were having a tiff, and were mad as
could be.
They looked at each other in silence a
while,
And then a glad thought made one of
them smile.

She said, "Say, you are not very mad, are
you, Bess?"

"Well no," said the other, "nor you, are
you, Jess?"

"Then let us make up," little Jessie replied,
"Well, you be the one to begin," Bessie
sighed.

But that didn't suit, so the tiff lingered
still,

While the little disputants were showing
their will.

When, what do you think brought about
sunny weather?

Why this—They agreed to begin both
together. **Selected.**

Home Education

"The Child's First School is the Family"
—Froebel

THOSE FIRST THREE YEARS

L. F. Ramsey

Ursula has just been to see me. She is a young composer, in the twenties, of whom the world will hear. And when recognition comes, as it surely will, no one will be more thrilled than I, who had a share in developing this musical genius. Please notice that I said, only, "in developing."

In the beginning, it just happened. I used to practice the piano each morning during the time Ursula's Nannie was having breakfast, and from the age of three weeks the baby was brought into the room and lay there while I played. It made no difference whether she was awake or asleep; she never cried. When she was able to sit up I was startled one morning to see her swaying backwards and forwards to the rhythm of the music.

At six months old, she sang her first musical sounds, two notes at the interval of a third, in imitation of the sound made by the swinging of a hanging lamp. At 11 months old, she sang the first phrase of a song, of which I had just played the introduction,—a phrase which did not occur in the pianoforte part.

Ursula now began to show strong likes and dislikes. Mendelssohn's "Lied No. 10" in B minor was a favorite and she always chuckled when I played it. Heller's "Studies" appealed to her and Handel's "Harmonious Blacksmith". Before she was a year old, she surprised everybody by snatching at a copy of her brother's "Little Folks" which contained a page of music, shouting gleefully: "Pian', pian'."

A pile of old magazines was brought and she picked out the page of music from each one, with the same cry. She now began to identify me with the instrument, calling out: "Pian', pian'," directly she caught sight of me. At 22 months, she could sing 15 songs, such as "Since First I Saw Your Face," and other old English songs.

She never wearied of listening. One Sunday afternoon, I played to her for over three hours, and she sat by the piano in her high chair listening intently and occasionally volunteering a comment: "Dat welly jolly!" or asking: "What dat called?"

One of those popular airs that spread throughout the world like an epidemic was all the rage and I played it over one day to Ursula, before she was two. She was standing by the piano and had never before interrupted me, but before I had

sung two lines she protested: "No, no." Then, as I paid no attention, she threw herself face downwards on the floor, sobbing out: "Baby not like!" It was just about this time that her brother had a humming-top that was not in tune and Ursula would howl with her hands to her ears if she heard it. He thought it a joke, but it was no joke to a child with a musical temperament.

At two years old, Ursula recognized any of Beethoven's sonatas and would find the one she wanted in the volume. She began then to recognize similarities, and once when I was playing 'the "No. 10 Lied", she remarked: "Like 'Pastorale'." I was playing bars 67-73 and it is noticeable that bars 75-78 of the "Pastorale" are similar.

She now began to recognize the styles of different composers and would remark confidently: "Dat Grieg!" or "Dat Gounod!" Before she was three, she was taken to a pianoforte recital and sat through it, one of the most interested listeners.

The Jesuit who was confident that if he might have the care of a child during its early years he need not fear the influence of any later environment has given us food for thought. Ursula seems to support his theory. She will always choose the companionship of good music. She is a genius, doubtless, because of inheritance, though we know not from what ancestor or ancestors, but her cultured taste—who can doubt that such idealistic discrimination is the result of her early education?

"One of the great contributions of kindergartens is the freedom provided in school work. They have provided a home-like atmosphere in the school that has enabled the child to readjust himself to a new environment in a happy way."—William S. Taylor, Dean, College of Education, University of Kentucky, Lexington.

Free publicity literature on the kindergarten may be obtained for use in any effort to secure a public school kindergarten. Write to the National Kindergarten Association, 8 West Fortieth Street, New York City.

WARNING!

Church choir soloists who weigh 200 pounds and upward should never attempt to sing, "Oh, Had I the Wings of a Dove," as the most devout congregation is likely to lose its decorum in the presence of the ludicrous.—Skinny.

Puzzle Box

ANSWERS TO — WORD SANDWICHES, No. 17

1. G—rant—S
2. G—race—S
3. T—ouch—Y
4. D—rove—R
5. P—leas—E
6. D—well—S
7. C—lass—Y

DOUBLE-TIED WORDS, No. 47

* * * * *

Across:

1. A descriptive name.
2. Objects of worship.
3. Worn by ancient Romans.
4. A beast of burden used in the Andes.
5. To attempt or undertake.

Down:

Same as across.

A. M. S.

FOLLY VS. WISDOM

There are folks in the world who are foolish,

There are folks in the world who are wise,

And it's sometimes difficult how to tell

Just where such a difference lies.

There are folks in the world who are worthy,

There are folks in the world who are bad,

And it's not always easy to tell the good

From the ones in iniquity clad.

But I think I have found the criterion,

By which we can put to the test The ones whom we meet, both foolish and wise,

The bad and the good and the best.

The wise are the ones who agree with us,

The foolish are those who don't, The good are the ones who'll be good to us,

The bad are the ones who won't.

For as much as we try to gainsay it, The feeling will always persist,

That the world and ev'rything in it, For our benefit seem to exist.

—Walter Esmer.

Tommy, ten years old, applied for a job as a grocery boy for the summer. The grocer wanted a serious-minded youth, so he put Tommy to a little test.

"Well, my boy, what would you do with a million dollars?" he asked.

"Oh, say! I don't know—I wasn't expecting so much at the start."

"Dear Teacher," wrote Johnny's mother, "kindly excuse John's absence from school yesterday afternoon; he fell in the mud and soiled his clothes. By doing the same, you will greatly oblige his mother."

"Lady," said the traffic officer to a driver he had stopped, "how long do you intend to be out?"

"What do you mean by that question?" she demanded indignantly.

"Well," he replied, "there are a few hundred other motorists who would like to use this street after you get through with it."

WHEN MY CHURCH PAPER COMES

When my Church paper comes,
Comes news of pastors I have known,
I read of Churches stronger grown.
Tidings of simple joy I hear,
Friends of my yesterdays come near.
My vision broadens, and I see
How wide my Church's life must be.

When my Church paper comes,
Then to my door, from lands afar,
Comes word of Christ's unending war
Against earth's darkness, and the woe
Which those who sit in darkness know.
Passing from hand to eager hand,
His torch lights up the weary land.

When my Church paper comes,
It brings such truths as prophets tell;
Upon my spirit falls the spell
Of selfless labor, service blest,
Drudgery aflame with holy zest.
And, joyful, this I, too, may share;
Mine its rich burden, mine its prayer.

When my Church paper comes,
The Kingdom's gains I note, yet see
What larger harvests still may be,
Did but the zeal her saints have shown
Claim all her children for its own.
Dull prudence and its doubts forgot,
To her great future turns my thought.

When my Church paper comes,
Out of the loved place where we meet—
Friends of the home, the shop, the street—
It makes a very Bethel, where
God answers ere I frame my prayer:
And on the long familiar walls
A glory as of heaven falls.

When my Church paper comes,
The strife of tongues dies on my ear;
The voice of praise and prayer sounds clear;

With unseen, kindred souls I bend
Before one altar, friend with friend;
In labor and in love the same,
Our hearts united in one Name.

—The Advocate.

The Family Altar

By the Rev. Roland L. Rupp

HELP FOR THE WEEK OF APRIL 16-22

Memory Verse: "It is more blessed to give than to receive." Acts 20.

Memory Hymn: "Jesus, And Shall It Ever Be" (378).

Theme: All for the Kingdom.

Monday—The Rich Young Ruler

Matthew 19:16-30

Here, as so frequently, we are compelled to marvel at the spiritual sagacity of Jesus. Usually people are so attracted by the heart of Jesus that they fail to notice His extraordinary mind. The genius of His mind is as great as the genius of His heart. One is as brilliant and unique as the other. Jesus was never the doctrinaire. He had little faith in formulas. He was the Great Teacher of the Spirit. His request to the rich young ruler is not a universal request to all who hold property. It is not a formula by which He thinks the economic problems of men would be solved. Rather it is a test for this particular young man, who in spite of his piety and character is not quite sure of himself. This test revealed him to himself. It confirmed his own doubts about himself. It revealed the weakness in his character. His wealth possessed him. He had kept the commandments—but also the wealth which he should have shared with his needy brethren.

Prayer: Eternal God, Searcher of hearts, search us and reveal us to ourselves. Test us, that we may see wherein we are pagan. Give us the spirit needed for Christlikeness. Amen.

Tuesday—Treasures in Heaven

Matthew 6:19-24

Jesus is always asking men to place the Kingdom of God above the kingdoms of the earth, the Spirit above things, brotherhood above wealth, service above acquisitiveness. God is first in the order of existence. He is above all things—the Creator and Sovereign and Providence. That which He regards as primary and supreme, that His children must hold in similar regard. The Kingdom is the summum bonum—the highest good of all, the most dynamic of realities, the most creative of objectives. The Kingdom of God challenges persons to nurture the holiest in human life. Brotherhood, goodwill, utter devotion, sharing—these it enthrones in human affection. Personality and human values are among its great treasures. The imponderables it sets up to sway the mind and strengthen the heart. These are eternal treasures.

Prayer: We thank Thee, our Father, for the vision and wisdom of the Kingdom. We thank Thee for the entrancing and gripping power of that Kingdom. Help us to hold fast, and to establish it upon the earth. Amen.

Wednesday—Treasures on Earth

I Timothy 6:9-19

The treasures of the earth corrode and

rust. They rot and wither. But that is not their danger. Treasures upon earth are dangerous because they are antisocial. They make the heart proud and the will weak. They render the conscience dull and love feeble. Jesus saw wealth as a destroyer of human personality, as a subverter of justice, as a denial of brotherhood. The noblest of the Christian ascetics saw it in the same light. So do Gandhi and Kagawa today. For this same reason Prof. Vedder writes that wealth is "impossible in the Kingdom of God" . . . that in the Kingdom there is "no such thing as property, something that is one's very own, on which no one else has any claim" . . . that in order to be a member of the Kingdom "one must renounce property forever—henceforth one does not own, one administers."

Prayer: Eternal Father, give us spiritual insight that we may know Thy character in its beauty and power. Help us to cherish it and to achieve it so fully that our whole life will be a holy communion with Thee. **Amen.**

Thursday—Poor Though Rich

Luke 12:13-21

The world has many poor rich people, many also who are constantly becoming poorer as they become richer. Sometimes it seems as though there were a definite relationship between spiritual poverty and material wealth. Certainly the poorest person in all the world is he who is so overwhelmed with his wealth that he is utterly unable to spiritualize it, so bribed and corrupted by luxury and power that he seems to be unable to be neighborly and fraternal with anyone who has less than he. Having faced the economic crisis for years, having studied its causes and cures, having observed people of many conditions in their actions and reactions, nothing is more certain than that the breakdown of the economic order is due, both directly and indirectly, to just one fundamental factor—unspeakable and almost universal

human selfishness — the refusal to share with others what is rightfully theirs.

Prayer: Poverty of spirit should mark our attitude toward Thee, O Father, and toward all of life. We are guilty of great selfishness. Kindle the fires of repentance in us and purify us. **Amen.**

Friday—Rich Though Poor

II Corinthians 6:1-10

While Jesus seems to condemn wealth, He never praises poverty. He recognized that, even in His own time, one could not get along without money or property. In His parables He encouraged thrift and industry. But even more He encouraged giving, benevolence, service. The entire impact of His life is made upon the side of giving and service and sacrifice, not upon the side of acquisitiveness. Men should be thrifty and industrious, but not at the price of brotherhood, not for the purpose of accumulation and acquisition, only for the sake of service. He is not rich who has great wealth. He is rich who devotes all he has, whether much or little, to the needs of his fellowmen. He is rich who spiritualizes all he has with Christlikeness. He is rich who is the captain of his soul, in perfect command of himself for God.

Prayer: O Thou Who art the great wealth giver, the creator of eternal riches, help us to open our minds and hearts unto Thee instead of our hands toward our brethren. Open our eyes to the spiritual wealth all about us. **Amen.**

Saturday—How to Follow Christ

Matthew 16:24-28

Centuries ago the great mystic, Meister Eckhart, a man who knew God as few do, said: "As long as you grant more to yourself than to that man whom you have never seen, so long have you never yet for a moment looked into the heart of God." He who would give himself to a life of personal religious living, living life in God as Jesus did and as He would have us live, must discover for himself, in his own spir-

itual experience, the meaning of the challenge of Jesus: "If any man would come after Me, let him deny himself, and take up his cross, and follow Me." In these times of economic ills due to spiritual ills, it stands out stark and bold that Christians are under a terrible compulsion to vindicate the gospel and life of their Master. To prate about cross bearing is pure phariseism unless we define that cross in terms of lives of material poverty for Christ's sake. Nothing else comes so close to the secret and power of Calvary in these days as the choice of worldly poverty in order that the love and faith of Jesus may be demonstrated to the world.

Prayer: How to follow Christ in these days, is our compelling question, O God. Teach us, O Father, teach us, and give us courage to be obedient to Thy revelation. **Amen.**

Sunday—Our Father's World

Psalms 50:7-15

Yes, this is the Father's world! For just that reason we are not under liberty in it to do as we please. All that is here is His. He has entrusted it to us. If each one grabs as much as he is able without giving thought to God's infinite love for every other member in the human family, without realization that his own love for every other member should approximate unto that of the Father—if justice and brotherhood are flouted in our every-day affairs—then we sabotage God's world and God's purpose and we violate His own love for us and confidence in us in such a manner that overwhelming shame should prostrate us. If we want to be His children in His world then we must respect Him as owner and behave toward every man or woman as toward beloved brethren.

Prayer: We thank Thee, Heavenly Father, that we are permitted to share this beautiful world with Thee. May we have the grace and beauty of heart to share it with our fellows as Thou art sharing it with us. **Amen.**

THE FUTURE PROGRAM AGAINST BEVERAGE ALCOHOL

(A Statement by the Anti-Saloon League of America)

With the repeal of the Eighteenth Amendment to the Constitution of the United States, the temperance agencies of the country were faced with three possible courses:

1. To quit immediately all organized efforts, especially those relating to political activity, disband temperance organizations, and allow the assets and equipment of existing organizations to disintegrate.

2. Such agencies to undertake to continue their activities with the same general program, plan, organization and personnel as in the past.

3. To return to the groups which created and supported them and seek advice and instruction with respect to the future program.

People genuinely interested in the temperance cause, generally speaking, hold one of the three views indicated above. The Anti-Saloon League of America, created by the Churches 40 years ago as an interdenominational temperance agency, faced this situation at its regular biennial convention held in Washington, D. C., in January of this year. After thorough discussion and debate on the situation, its Board of Directors felt that, of the three possible courses, the last seemed to be more in keeping with its responsibility in the matter. It, therefore, passed a resolution instructing its Executive Committee to invite a conference of outstanding representatives of the Church organizations which had co-operated in the work undertaken by the League throughout the years. Every effort was made to have the Churchmen who attended as representative of their denominations as possible, the invita-

tions being sent, in each instance, to the individual who had been named by the Church denomination as its presiding officer for the current year, requesting that such official either personally attend or that he designate some one from his denomination to do so. It was recognized that individuals attending this conference had no power to commit their denominations to any definite program. It was felt, however, that a conference of such denominational leaders with the members of the Executive Committee of the Anti-Saloon League of America would furnish the most practical way by which the entire situation could be canvassed and the consensus of opinion obtained. By appointment of President Christman, Drs. Wm. E. Lampe and Paul S. Leinbach represented the Reformed Church.

This conference was held in Simpson Hall, Robert Morris Hotel, Philadelphia, on February 28 and March 1. The meeting was called to order by Bishop E. G. Richardson, of Philadelphia, Pa., president of the Anti-Saloon League of America. The letter of invitation was read, after which a permanent organization of the meeting was affected. Dr. Wm. S. Abernethy, of Washington, D. C., Moderator of the Northern Baptist Convention, was named chairman; Dr. Wm. C. Covert, of Philadelphia, of the Presbyterian Church in the U. S. A., vice-chairman; and Bishop H. Lester Smith, of Cincinnati, of the Methodist Episcopal Church, secretary. By consent the group then heard a statement prepared by the Executive Committee of the Anti-Saloon League of America on the present Prohibition situation in the field of education, legislation and politics. The meeting was then in the hands of the Churchmen, the Executive Committee of the Anti-Saloon League of America having, by action, agreed that none of its

representatives should participate in the discussion except upon request of the Church group. Some of the sessions were held by the Churchmen alone. After a two-day conference the representatives of the Churches formulated a report to the Executive Committee of the Anti-Saloon League of America and of the states which recommended:

"We believe it to be not only highly important, but utterly imperative, that the various temperance organizations in the United States be brought into the closest co-operative action and, as far as possible, into a working union.

"We recommend that the board of directors of the League study carefully from the standpoint of efficiency the services of the National, State and district leaders with a view to making such changes as will strengthen the personnel, organization and work.

"That such changes be made in the Constitution as to give greater state autonomy, eliminating the clause that places upon the General Superintendent the responsibility of nominating state superintendents.

"We recommend that a careful study be made of the possibilities of enlisting youth to a larger degree in behalf of the temperance reform."

Immediately upon the adjournment of the Church group, the Executive Committee of the Anti-Saloon League of America had a meeting and took unanimous action to put these resolutions into operation as soon as practicable.

The net result of the meeting is that there is to be called in the near future a second meeting of Church leaders, at which time the subject of unification of the temperance organizations and a plan of closer co-ordination will be considered. In the meantime, the Anti-Saloon League

of America was, in effect, instructed to continue its activities but to proceed to put into effect the recommendations of the Church representatives. This the Executive Committee agreed to do as rapidly as practicable.

SOME REFLECTIONS ON A MATURE WOMAN'S YOUTH

The news of the death of Mrs. Jacob G. Rupp came to me while I was in Chicago. The busy meetings of the International Council of Religious Education could not keep me from reflecting often on what her life has meant to the young people of the Reformed Church, particularly the young people of the Eastern Synod. During the summer of 1932, and more frequently during July and August of 1933, Mrs. Rupp moved among the campers at Mensch Mill with remarkable appreciation of what was happening there. She was more than a visitor. She entered sympathetically into the purposes of the leaders and shared with a congenial spirit some of the activities of the campers. Sometimes she came alone, sometimes with Dr. Rupp, and occasionally she brought friends for whom she interpreted the value of what they saw. Her understanding of this comparatively new enterprise in the training of young people was a joy to behold. She had the insight to realize that significant changes were being wrought by the camp program in the attitudes and the ideals of hundreds of boys and girls, and she gave herself with intelligent zeal to the improvement of both the place and the program. Many a person of her age would have been less flexible in thought and conviction. But to her, the camp was a new and promising instrument for the creating of the kind of character in which she delighted.

I can easily recall with what joy—and with what fear—I learned that Dr. and Mrs. Rupp had purchased the old Mohr farm, overlooking our camp site. For years some of us who served on the Camp Mensch Mill committee had been worried by that farm. We felt it was a natural part of the camp property and we pondered often on ways of purchasing it. What if some one acquired it who had no sympathy for our work, or who actively opposed it? A great burden fell from our hearts when we knew that friendly people had purchased it, people so friendly that they drew up an agreement with the Board of Christian Education which allowed immediate use of much of the farm property and buildings for camp purposes, and which deeded it to the Board at the death of the donors.

But at that time I did not know either Mrs. Rupp or Dr. Rupp intimately. I could not avoid asking myself how well they understood our program. Now they have lived near us for weeks, in one part of the Mohr house, and many times they have eaten with us in the dining room, climbed the Vesper Hill with us and joined us in the awesome silence of our hilltop worship, attended our Sunday School services and made the whole camp family their debtors by a fine and generous hospitality. We could not have found more thoughtful neighbors, or more hearty friends!

As I reflected again and again over the spirit and life of Mrs. Rupp, it came to me with something of a shock that she could no longer enjoy that house which she had scrubbed and painted and made beautiful with such eager hands. She looked forward with her husband to spending many happy hours there in the summers to come, high up on the hill above the camp buildings, listening to the songs and shouts of happy young people, and sometimes mingling with them and sharing their quest for larger life. Her experience makes vivid again the memory of one of my sisters, who also helped in her unassuming way to build the camp in its early years, and then walked on through the valley of death. How unjust life would seem if it were actually cut off by death! But surely the

builders of homes and societies and brotherhoods are not denied the joy of knowing the fruits of their labors, though their hands lay down these earthly tools and their ways are hid from our eyes.

Fred D. Wentzel.



Dr. John M. G. Darms, Secretary

This is surely a new age. Read this one. It's a new one. Although the Executive Committee has lifted the definite amount of fifty cents per member, and allowed the individual Chapters to make a voluntary contribution instead, which, it was hoped, might approximate the regular fee, the Chapter of Bath, Pa., sent in a check for \$23.50, with the following declaration by Treasurer Wm. F. Houser: "We appreciate your kind offer as stated in your letter to us, but since we find our way clear to again pay our fifty cents per capita fee, we are very happy to do so. May we hope and trust that with the payment of our dues and the payment of every Chapter's dues the Reformed Churchmen's League Movement will be advanced, expanded, and placed in such a position that it will steadily increase." Isn't this a manly, magnificent spirit?

"We meet once a month, but, for some reason, we do not accomplish a great deal. How can I turn my Men's organization into an active, live wire League? What is necessary to join the League?" Of course, this brother, writing from Illinois, had his answer and will doubtless find that the Churchmen's League is an organization with a program and purpose, and quite different, more satisfactory and productive than a "Social Get Together" or a "Smoker". Try the League for your men.

"I can't afford it, but enclosed find my check for \$20 because I believe in the League." Thus states the chairman of the Finance Committee, Dr. E. M. Hartman, Principal of Franklin and Marshall Academy, of Lancaster, Pa., who is doing so much to advance the interests of the League. That's faith exemplified.

From Bridgewater, Va., comes the following tribute from Pastor Horace R. Lequear, who has a Chapter of the League in his Church and does appreciate it: "St. Michael's League is holding good regular meetings of instructive discussion of Church Problems and Work, that is doing them good. The young men predominate and are really increasing their knowledge of and interest in the general work of the Church." That's a tribute of real merit. Who says the League does not function?

Going to Chicago World's Fair this summer? Then plan to attend the 10th National Convention of the Evangelical Brotherhood to be held in Milwaukee, Wis., Aug. 21-24. Invitations are going forward to the Chapters shortly.

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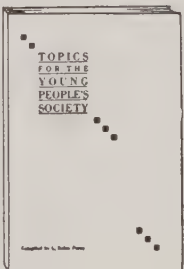
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WILL GOD PROBE US?

(Continued from Page 2)

which too many have come these days. And it is responsible for much of the heedless, chaotic and disastrous living of our day and generation. Men must be taught to know that, even if the question were not raised in the Scriptures, yet God over all of us would still prove or judge us, in the nature of things. Life is not an accident. It is a gift from the Source of Life. And that is God, as we know Him in Jesus Christ. As a gift from God, life must be accounted for to God, to Whom we are responsible for its use and abuse. The people of the days of Sodom and Gomorrah made that discovery after they hesitated to believe the warnings of God of their impending doom. The people of the days of Noah also made that discovery, that God would keep His Word in sending the flood upon the earth unless they would return to God and mend their ways of living. The flood did come; we may read the story in the Old Testament. And so Jerusalem and its people discovered that God warned them unless they would mend their ways of religious living, they would bring upon themselves a visitation under Titus and Vespasian. To refuse to believe in the inevitableness of God's probing or judging does not enable us to escape the probing or judgment.

This question of Job is timeless—say what we will to the contrary. "Will it be well when God probes?" is a question every life must face. Your theology or lack of theology has nothing to do about it. And that probe is not the revenge or the whim of a displeased Oriental monarch. No; it is the inevitable and final test of life which comes through the action of moral law. Senator Root made a never-to-be-forgotten remark at the close of the World War when he said that the Kaiser forgot that there is a moral element running through the universe, which had much to do with the defeat of the cause which the Kaiser championed. It is a serious mistake to disbelieve in the consequences of the moral world. They come to pass while you sleep—working day and night, quietly and mysteriously but effectively, on transgressors of its laws. Yes, God's probe comes when the inseparable consequences of action overtake us on a lonely road. If there has been intelligence and integrity of living in a world of law—believe me—the overtaking consequences will reveal soundness and health. But hear this other side of the story—if a cheap and gullible "scorn of consequence" has dictated, the probe will find the inner cancer.

Sometimes when the probe cannot be met, then what, you ask? Then in some sensational fashion suicide comes along to bring supposed relief. That is common in these days of testing, but it does not cure or improve matters. It simply aggravates and multiplies the difficulties which those who survive have to face. It looks cowardly to commit the deed of suicide. But is that all? Here, perhaps, but not in that unseen life where the probe cannot be escaped, if we understand the teachings of the Scriptures. But it is not suicide only that tries to dodge the probe. Sometimes it is just the quiet atrophy through disuse of some of life's finest powers—that brings on a terrible harvest of disbelieving in the inevitableness of the consequences suffered through ignoring the moral law.

Here is the creeping paralysis of the will, unable to decide against wrong and for what is right in the world. What a pity to reach such a stage in the scale of morals and spirituality! Do we know anything about this condition of our own making every time? And then there comes the flight of the joy of life. Is that not a terrible stage to reach? To see no joy any longer, to be pessimistic constantly, to pick only the spots in the sun, to be disgusted with yourself and others; oh, pray to be delivered from such a life! Come back to the belief in the moral

world and its consequences—and then happy days will come again. Alas, there is freezing of affection at the heart of our lives—a consequence of ignoring the probe of life here and hereafter. What a depleted kind of living that is—as we all admit every day. What hardships for innocent folks at times to endure at the hands of such victims! Oh, it is so disappointing—and so unnecessary. God deliver us. God keep us conscious of the probe of life now and forevermore!

St. Mark's Church, Reading, Pa.

Woman's Missionary Society News

Helen Ammerman Brown, Editor
Selinsgrove, Pa.

The W. M. S. of Shillington is a 100% reading course society.

A Speaker on Christian Citizenship is available in East Pennsylvania Classis. Mrs. A. C. Butz, Bethlehem, Pa., the Classical secretary of Christian Citizenship and the president of Northampton W. C. T. U., will gladly cooperate with the W. M. Societies in the spring meetings.

Foreign Missions Conference of North America will conduct a series of spring conferences of exceptional value and in-

struction. Women and girls are very urgently requested to attend these conferences. The speakers on the Pennsylvania team are Dr. Roy J. Strock and Rev. S. F. Mack. The meetings will be held April 22-23 in Allentown, Rev. W. D. Mathias, 1346 Chew St., in charge; April 23-25 in Bethlehem, Rev. C. D. Brodhead, 422 Center St., in charge; April 24-25 in Easton, Rev. Geo. A. Seitz, 29 N. Third St., in charge. It will be necessary for those not living in these towns to write to the listed pastor nearest your town for detailed information. Local W. M. S. officers might attend to the matter and pass on the information. Postpone the house cleaning several days in favor of these conferences.

News Items are coming in after a lull.

In East Vincent, Chester Co., the local W. M. S., St. Vincent's, Brownback's and Pikeland Societies recently united in an all-day study class, using the text "Eastern Women Today and Tomorrow." Mrs. H. Funk arranged the program. Miss Carrie Kerschner was the guest teacher, and Mrs. W. Y. Gebhart, attired in nurse's uniform, rendered the monolog "The Mission Hospital Speaks." Four women from each society participated in the interesting program.

In the Heidelberg Church Parsonage, Philadelphia, Mrs. W. S. Kerschner was hostess last month to an afternoon tea and study class of the W. M. S. of the congregation. Three women presented chapters of the book "Eastern Women Today and Tomorrow." Mrs. Treston is president of this active society.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Third Sunday after Easter
April 22, 1934

Our All for the Kingdom
Matthew 19:16-30

Golden Text: It is more blessed to give than to receive. Acts 20:35.

Lesson Outline: 1. The Crown. 2. The Cost. 3. The Career.

Jesus was in Perea when a rich young ruler came to Him with a great question. That question and the Master's reply form our lesson. It is a lesson we need ever anew to ponder; an answer, that no age has fully apprehended. For this young ruler represents a universal type. He is still with us; even in us, perhaps. He sought the crown of eternal life, but he refused to pay its cost. So he failed to find it. He was offered a career, but he could not pass the entrance examination. He was near the Kingdom of God, and Jesus loved him and showed him the way that leads into its rich privileges and promises, but he refused to pass through the narrow gate.

I. The Crown. The youth of our lesson is one of the most attractive figures in the gospel-story. Three graphic narratives bear witness to his sincerity and personal charm (Matthew 19:16-26; Mark 10:17-27; Luke 18:18-30). And his composite portrait bears the significant superscription, "Jesus loved him." He loved him, just as we do, for his character and for his earnest quest of the highest human goal. Not every youth, one fears, rich or poor, is quite so eager and earnest in his search of eternal life as was this lad, who came running to Jesus.

The question he asked, as he knelt humbly before the Master, was, "Teacher, what good thing shall I do, that I may have

eternal life?" That question, its substance and form, give us the full measure of the man. It reveals his strength and his weakness, his virtue and his defect.

The essential nobility of his soul is quite apparent. He had youth and wealth, and, as "a ruler" (Luke 18:18), he had power and prestige. But he yearned for more than that. His aspirations soared higher than fortune and fame. He sought eternal life. That, it appears, was his supreme ambition, and his perplexing problem.

Does this youth form an exception to the general rule? Does his religious aspiration set him apart from his class and kind, or is it far more common to youth than their harsh censors will allow? If one's judgment is based upon surface indications, religion does not seem to form a compelling interest in the life of our modern youth. Life they do seek, the fullest and richest measure of it, but is it the life that is truly abundant and eternal? Not always. Like the straying sheep in Jesus' parable, many of our youth need good shepherds in their lives, whose loving care and guidance will lead them into richer and safer pastures. Like the Prodigal Son, many are wasting their substance in riotous living. Yet there is abundant reason to believe that Christ still lays His spell upon the heart and mind of our young people, if they are really led into His presence. We sometimes forget that, apparently, all the first disciples of Jesus were young men. That same Christ still has the full and final answers for all the questions and problems of youth.

But if that great question revealed the nobility of this rich youth, it also betrayed his spiritual immaturity. He was ignorant in the things of the spirit. "What good thing shall I do," he said, "that I may have eternal life?" Evidently he was a faithful disciple of the scribes, well versed in their religious teaching. Eternal life,

they taught, was the sure reward of Jews who scrupulously kept the law of Jehovah. But, according to the scribes, this divine law embraced hundreds of precepts of varying importance. The eager question of this young man, therefore, was most pertinent and important. He wanted to know which of these multitudinous laws were of primary value in earning the favor of God. He had asked the same question of the scribes, but their traditional answers had failed to satisfy his soul. Now he came to Jesus, the master-teacher. Could He show him the straight road to eternal life?

Here is a youth, eager to have eternal life, who knew not where or how to find it, although he had been taught the religion of his fathers. Here is a religion that failed to satisfy the hunger of a young man's soul. In our day that is not an uncommon occurrence. Many a college student faces a similar dilemma, and many a thoughtful adult. For there are still scribes whose legalistic and dogmatic teachings obscure the gospel of Christ, who make it difficult for men to find the way that leads to God and to eternal life.

But this youth went to Jesus, and the Master loved him and answered his question wisely and tenderly. That is where we must lead our people, young and old, who seek answer to the ultimate questions, of life.

II. The Cost. The great Physician fully understood this young man's spiritual malady, and He had the one true remedy for his soul. But it was a heroic remedy, and costly withal. Was this rich young ruler prepared to pay the cost of the crown he sought?

What is eternal life? To the youth it meant bliss in heaven. It was the future reward earned by law-keeping. But to Jesus it was a present gift of God. It meant the kind of a life He was living upon earth. A life that sought to do the will of the Father in heaven, that was the life eternal. It was the gift of His love to all who would accept it in humble penitence and faith. It began here and now, and it had its perfect consummation in heaven.

So Jesus proceeded to answer the young man's question. First, He referred him back to the commandments, as the divine rule of conduct. "Keep the commandments," He said. There is no other way of life than doing the will of God. So far Christ and the scribes agreed in their teaching. But the youth was disappointed, because the great teacher had offered him nothing new in the way of advice. He said, "All these things have I observed: what lack I yet?"

It required a truly wise teacher to answer that question: What does a man like this youth lack? Reverence, earnest aspiration, humility, morality — all this and more he possessed. "Jesus, looking upon him, loved him" (Mark 10:21). What more, then, is needed to have eternal life? Nothing, men may tell us. But Jesus says, Everything! "If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow Me."

"One thing thou lackest," Jesus told him (Mark 10:21). But that one thing was really everything. It was the spirit of absolute surrender and devotion to God, without which no man can ever find eternal life. That spirit the youth lacked. He was quite willing to add a few new commandments to his old list, to acquire more virtues before men and greater merit with God. But he was unwilling to dethrone mammon, and to en throne God in his heart. What he needed was not new commandments, but the new heart that seeks first the Kingdom of God, and that subordinates all other aims and ambitions to that supreme quest.

The test was too hard for the young ruler. "He went away sorrowful, for he was one that had great possessions." He refused Jesus' proffer of the crown of

eternal life, because the cost of it seemed too high. His real god was mammon.

Then Jesus pointed the moral of the incident. He said to His disciples, "Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." These words are not a denunciation of rich men, nor a condemnation of wealth, but a sane and solemn warning against the perils of great riches.

Riches are not the soul's only peril. God has many other rivals, besides the love of money. Men may lose eternal life in many ways. But is there any single thing that lures more souls to destruction than the glitter of gold? Beware of "covetousness, the which is idolatry," says Paul (Colossians 3:6). Jesus found many in His day who worshiped that false god. And greed is still the strongest rival of God, and the greatest obstacle to the coming of His Kingdom.

What would the world be like today if the generations since Christ had followed the counsel Jesus gave the young ruler? Would the present chaos have engulfed us if, in this twentieth century, mammon had been the servant of Christendom and God its master? This world of ours is still rich in material resources, in spite of our depression, and soon it will be richer still. But unless we make God the Master of it all, and money His servant, the future will only be a repetition of the past.

III. The Career. The Master challenged this young ruler to enter upon a great career. "Come," He said, "follow Me." That way lay the crown he sought. It was the straight and only road to eternal life. But the youth refused the challenge. He missed the great opportunity of his life, because he was not willing to make the surrender Jesus demanded of all who follow Him. We know nothing of his subsequent career, when "he went away sorrowful." But we know that he missed the true goal of life and lost its crown, when he made the great refusal.

Apparently Jesus demanded a tremendous sacrifice of this rich ruler, when He asked him to abandon his wealth and become the companion of an itinerant prophet. But in reality the Master offered him an investment that brings the richest returns in time and eternity.

The Lord reminded Peter of that fact when that impulsive disciple said, "Lo, we have left all, and followed thee; what then shall we have?" They shall receive "a hundredfold, and shall inherit eternal life," said Jesus. That was His promise to His disciples. Theirs was a great venture, when they left all and followed One who seemed so poor and powerless. But it was worth infinitely more than it cost, for this Jesus of Nazareth was sent of God to redeem men from sin, and to establish His Kingdom. Upon those who followed Him, God bestowed the life that is abundant and eternal.

The promise of Christ still stands. It applies to individuals and to all the nations of the earth. Millions of men today are asking the ruler's question, with anxious forebodings of the future. What must we do to escape universal disaster and destruction? What can we do to have life and happiness? There is but one answer to these wistful questionings. We must follow Christ. His gospel points the way, and His Spirit holds the key to the New Era.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

April 22: The Importance of Public

Worship for Christian Living

Feb. 10:19-25

The importance of public worship has been recognized through the whole history of the Christian Church. There have always been groups of Christian men and

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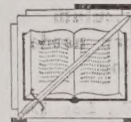
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women who have come together for worship. This is so because worship is a very deep instinct in the human soul and because the religion of Jesus Christ requires it. A practice which has persisted through the years and which lies at the heart of our religion cannot be regarded as of no consequence. It cannot be lightly set aside. We worship not because we are commanded to do so, but because there is an urge in the soul which prompts us to do it. "It satisfies our longing as nothing else can do."

The reason why some folks are not interested in worship is because they do not understand its meaning and significance. They may have perverted ideas about worship, they may not know how to worship, and thus they see no value in it. Here, as in everything else, we must be instructed.

Worship is the good ship that sails between man and God. On the part of man it is the shipping of praise and adoration to God, and on the part of God it is the sending of blessings upon man. Worship is the act of fellowship between man and God. It is the soul of man going out of himself and losing itself in contemplation of God. In worship God must always be central. He is the object, the one we seek to magnify and praise. Man must forget himself, must himself seek nothing in return. We worship God not to win His favor, not to get anything for ourselves. It is therefore a mistaken idea of worship when we go to Church to get a blessing for ourselves. How selfish much of our worship is! We want to be entertained, enlightened, edified; we seek our own glory

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and our own good instead of giving glory to God.

When we go to Church we ought to go there primarily not to hear a good sermon, not to be inspired, not to be made good, not for the sake of good fellowship. If these are our objectives our religion becomes man-centered, self-centered and we miss the real meaning of worship. All true worship is rendered to God and for the sake of God. We go to Church to meet God and to glorify God. If one goes to Washington to meet the President, one does not seek any glory for himself. The President is given the central place. So when we go to meet God we ourselves must not monopolize the situation. When you once recognize this idea of worship you will observe how much of our present-day worship is mere burlesque, a caricature of the real thing. This is the reason why some folks see no meaning in worship; they all along imagine that worship is intended for their benefit rather than for the honor and glory of God.

Public worship means that the public comes together for worship. It is a social expression. "Where two or three are gathered together there am I in the midst of them," said Jesus. "Forsake not the assembling of yourselves together," wrote the Apostle. Whenever a group of like minded individuals come together and unitedly express their thoughts and feelings and aspirations they add strength to one another. They set each other ablaze, their souls mount on higher heights, their feelings become more intense, they give fuller expression to their ideas and ideals. "One loving soul sets another on fire." There are some folks who say that they can worship God in private, that they can hear a good sermon over the radio, but such folks miss the contagion which other folks impart. They miss the values of fellowship. It is a great thing when a congregation gathers together in God's house for worship. It is a supreme moment in spiritual experience. The appointments of the Church building should be such as to suggest and inspire to worship. The congregation is there to be led by the minister into the presence of God. They have come into the house of an interpreter. The minister weaves together the thoughts, emotions, aspirations of the people and brings them as an incense before God. He shows them the Father, he interprets God to them, and thus in rhythmic movement of giving and receiving the noble and glorious act of worship goes forward. It is the high day for the soul, the elect hour. To enter fully into such worship it is necessary that every part of the service should have a meaning and that that meaning be understood. In a well wrought out service there must always be the sacramental and the sacrificial elements, that is, there must be the two responses, God responding to man and man offering himself to God.

If a congregation thus worships God in spirit and in truth, this exercise must have a most wholesome and vital effect upon all the members and greatly influence their daily lives. One cannot in this manner expose his soul to God without spiritual benefit. The blessing that comes from worshipping God is always in the nature of a by-product. It comes indirectly as a reflex influence. One never must seek the blessing for himself, but it always comes, just as happiness comes when we do not directly seek it. To take a spiritual bath on Sunday morning in Church is as refreshing to the soul as the daily bath is to the body.

"O come, let us worship."

GRAVE NEWS FROM GERMAN PROTESTANTISM

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evangelical Christian faith. Propaganda, threats, ruthless force and the breaking of promises have characterized the battle against the brave pastors who have dared to put allegiance to Christ ahead of obedience to Chancellor Hitler and the Reichsbishop. The constitutions of the various Synods have been abolished by decree of the Reichsbishop. The actions of the Pastors' Emergency Federation and the Pastors' Fraternity in the Rhineland having been evidence of determined resistance to the racializing and coercing of the Church, means were taken to break up these organizations. The secret police provided the needed evidence of "disloyalty" on the part of leaders of these groups.

One is reminded of the days in Korea when Christian pastors were arrested for singing "O Worship the King", because the Japanese police thought their worship should be directed to the Emperor! A Protestant pastor has been arrested for praying in his pulpit, "God bless our misguided Reichsbishop!"

One of the later developments is a decree completely centralizing the administration of the Church in the hands of the Reichsbishop and his "chief of staff" (sic), Bishop Heinrich Oberheid.

The selection of those students who are to be permitted to study for the ministry is announced to have been placed in the hands of the leaders of "Hitler Youth." If this is true, it represents the most sinister development yet in the tragic misfortunes of the German Churches. For the leaders of this frankly nationalistic and increasingly pagan organization make no secret of their desire to make God salute Hitler if He wishes to have an official place in German life.

—Federal Council Bulletin

NEWS OF THE WEEK

Mrs. Henry W. Elson

President Roosevelt Mar. 27 signed the Vinson bill, authorizing the construction of sufficient ships to bring the Navy by 1939 up to the strength authorized in the London naval treaty of 1930.

President Roosevelt vetoed the Independent Offices Appropriation Bill with its sharp increase in veterans' benefits, Mar. 27, but the overwhelmingly Democratic House in turn quickly overrode the veto by a vote of 310 to 72. The Senate voted Mar. 28, by 63 to 27, three more than the required two-thirds majority.

The number of individuals living on farms reached a record peak of 32,509,000 on Jan. 1, according to the Bureau of Agricultural Economics. There was an excess of 494,000 births over deaths among farm dwellers during the year.

A granite statue of "Christ the King", 80 feet in height, with crown, sceptre and halo of gold, is to be erected this summer in the mountainous department of the Haute Savoie in France. It will stand on a rock 150 feet high.

Directors of the William Wrigley, Jr., Company have voted to set aside \$1,000,000 out of surplus to begin a plan of "employment assurance" devised by the management. Each employee who has been with the firm for 6 months or more will have an employment contract assuring him pay during lay-off periods.

To make Italy as self-sustaining agriculturally as possible, the National Research Council pressed forward Mar. 28 a comprehensive program of experiments to increase production. Such widely varying studies as the electrical treatment of seeds and the exact relation between nutrition and man's capacity for work are embraced in the investigations.

The aviation lines whose air mail contracts were canceled on Feb. 10 will be allowed to bid on the temporary contracts to be let by the Post Office Department if they reorganize under new names and sever relations with officers unacceptable to the administration, according to conditions announced Mar. 28 by Postmaster General Farley.

A new conference to limit armaments, a strictly European one, is under preparation in Paris and London. The conference would set a limit on arms, rather than reduce them, and would give Germany a right to rearm to a certain degree.

Otto H. Kahn, philanthropist and patron of the arts, died suddenly in New York City Mar. 29, at the offices of Kuhn, Loeb & Co., the private banking firm in which he was senior partner.

The House by a vote of 274 to 111 Mar. 29, passed the reciprocal tariff measure, authorizing President Roosevelt to enter into trade agreements with foreign nations and to reduce or raise tariff rates as much as 50 per cent of existing schedules.

The American National Red Cross, Washington, D. C., will receive eventually a legacy estimated to be worth several million dollars from the late widow of

Frank S. Smith, former president of the New York State Board of Bar Examiners.

Joseph B. Eastman, transportation coordinator, abandoned his attempt to settle the rail wage dispute. It will now be turned over to the President on his return from Florida waters.

President Roosevelt spent a few hours in the harbor of Nassau, Mar. 30, but did not leave the yacht. He was given a 21-gun salute by the British cruiser Danae.

Plans for the National Institution of Public Affairs in Washington, has been announced by Otis T. Wingo, Jr., secretary of the organization committee. The institution has been formed to provide for practical, constructive and inspiring training of young men and women for service in public affairs. Present plans call for the first students early in 1935.

The British Government completed its financial year Mar. 31 with a surplus of £31,148,000, an achievement probably unmatched by any country since the world-wide depression began.

Eighteen cedar trees from the Mountains of Lebanon, symbolizing the "enduring friendship" of the people of the Near East for the people of America, were accepted on behalf of the latter Mar. 31 by Mrs. Roosevelt, acting for the President at a ceremony at Arlington Cemetery.

Mrs. Anne Lindbergh received the Hubbard Gold Medal Mar. 31 from the executives of the National Geographic Society in Washington for her recent flight with her husband, Col. Lindbergh. Mrs. Lindbergh is the first woman to receive the medal, which has been given to 9 men, only 2 of whom, Col. Lindbergh and Rear Admiral Byrd, received it for aerial geographic achievements.

All Peru joined Mar. 24 in beginning the celebration of the 4th centenary of the investment of Cuzco, capital city of the Incas, by Pizarro.

President Roosevelt conducted Easter services, according to the usage of the Protestant Episcopal Church, aboard the yacht Nourmahal at sea Apr. 1 for the officers, crew and fellow passengers.

More than 40,000 persons attended the 163rd Moravian sunrise service at Winston-Salem, N. C., Easter morn. 200,000 attended the Easter dawn services on the Pacific coast.

Representative Edward William Pou, of North Carolina, chairman of the Committee on Rules, died in Washington, Apr. 1, at the age of 70. He was in his 34th consecutive year as member of Congress, longer than any other member in service.

Admiral Byrd intends to spend 7 months alone at the Advance Base on account of the difficulty of taking heavy loads across the ice barrier to accommodate more. Here he intends to keep a continuous meteorological record. The leader of the Antarctic Expedition was determined that the Advance Base should be established because of the useful purpose it would serve. Before going to his solitary post for the Antarctic winter Admiral Byrd

created a Republic at Little America and appointed a "Legislature." He reports by radio from this base 123 miles away.

President Roosevelt decided Apr. 2 to extend his fishing cruise another week instead of returning to Washington by train Apr. 6.

50,000 children rolled eggs on the White House lawn Easter Monday as guests of Mrs. Roosevelt.

The National Citizens' Conference on the Crisis in Education opened in Columbus Apr. 2. Mrs. Franklin Roosevelt was one of the speakers during the week.

About 2,000,000 civil works employees have been taken over by the new work relief program which, together with direct relief, will cost the Federal Government between \$65,000,000 and \$75,000,000 during the month of April.

Samuel Insull, Chicago utilities operator, has been arrested in Turkey and was taken to the House of Detention in Stamboul to await extradition to the United States.

BOOK REVIEWS

"What Is Salvation?", by E. S. Waterhouse, D. D., Professor of the Philosophy of Religion in the University of London. With a contribution from the Biblical standpoint by J. W. Waterhouse, B.D., Assistant Lecturer of Didsbury College, Manchester. Cokesbury Press, Nashville, Tenn.

In this small volume of 10 chapters an attempt is made to develop a theory of salvation built upon modern psychology. Such an approach may attract the youthful enthusiast but offers little temptation to the disillusioned. Psychology has made a very definite contribution within its field, and may have much to offer that will throw light upon the problems of human behavior, but it cannot be made a stalking horse for the propagation of theories distinctly out of its field. This protest is made in the interests of both Psychology and Theology.

The substitutionary theory of the atonement is traced to Paul and the influence of the Roman Empire after the conquests of Constantine. Christ's death was not the means of reconciling God, but of reconciling man through a clearer vision of God's love, and a deeper consciousness of man's sin as revealed in the cross. Religion and ethics which spring from separate roots are married when the question of motive enters into the determination of conduct. Pure ethics is concerned only with the nature of conduct or the "What". Ethics built upon religion concerns itself with both the what and the why. The unsaved man is the selfish man. Salvation is an escape from self and the complete absorption in those tasks which are socially helpful. This new center of interest must of necessity lead to the transformation of thought and life. The con-

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sciousness of having rendered service to one's fellowmen will become the motive for effort in every field, as it now is supposed to be in the ministry and in medicine.

Protestantism is condemned as being blind to personality types. It insists upon a form of religious experience which necessarily excludes many good honest men from the ranks of the saved. We feel that this criticism is not fair. In the first place, there are so many forms of Protestantism that few things can be said to be characteristic of it. In the second place, we are inclined to think that the author shares the present day over-emphasis upon individual differences. The insistence on the part of psychologists upon this neglected and too frequently overlooked fact of human nature has been most timely and valuable. Careless enthusiasts have hailed it as the key which unlocks every secret of life. Foolish and impractical programs have been built upon it by experts in public and religious education until we have forgotten that humanity has a few things in common. I am sure that a carefully prepared book on human likenesses is very much needed.

The author shares with all of us the temptation to accommodate Scripture to the establishment of a pet theory. Perhaps Schopenhauer was right when he declared that the intellect is used to justify desire and conduct rather than to seek truth. Some of the inferences on the experiences of Judas seem rather far-fetched. The chapters on Salvation in the Old and New Testament are largely exegetical. They are well written and thought provoking. The shallowness of the Roman and the narrowness of the Protestant Churches makes it necessary to abandon both and organize the Galilean Society whose theology will be exceedingly simple. The only requirement is a belief in a God of love revealed in Jesus Christ. Its ethics are found in the Sermon on the Mount. Its organization is divided into 3 groups as follows: 1. Research Students; 2. Propagandists; 3. Experimental groups. The least that can be said for the work is that the authors have given us another book. The most that can be said for it is that it is thought-provoking. It contains very little that is new, much that is good, and a few opinions which should be critically examined.

—L. E. Bair.

OBITUARY

EDWARD H. HOLLENBACH

Edward H. Hollenbach was called to his eternal reward on Mar. 22, 1934, following a brief illness of plural pneumonia. He was the only son of Edward F. and Daisy (Hensinger) Hollenbach. Born in Allentown, Pa., on June 26, 1912, he graduated from the Allentown High School in 1930.

Although but 21 years old, he had rendered real service to his Sunday School and Church, the St. Andrew Church, Allentown. At the time of his death he was the president of the Senior Christian Endeavor Society and the teacher of a class of 10-year-old boys in the Junior Department of the Church School. He was also one of the cast of an Easter dramatization which was scheduled to be given on the day of his burial. He was an exceptionally fine and upright young man whose presence will not only be missed by his bereaved parents but also by his pastor, co-workers and many friends.

Brief services were conducted by his pastor, Rev. Henry I. Aulenbach, at his late home on Mar. 27, with continued services in the St. Andrew Church. A crowded sanctuary very fittingly revealed the high regard which the members of the Church and Sunday School and the many friends in the community had for this young man. Interment was made in the



No. B207

B207—BECAUSE IT IS YOUR BIRTHDAY

May your birthday joys be greater
As each year goes flying past.
Each one a little better,
And more happy than the last.
"Blessed be the Lord, who daily
loadeth us with benefits."—Ps. 68:19

B210—WISHING YOU A HAPPY BIRTHDAY

Your Birthday—may it be a day
When sunshine will caress you,
The threshold of a joyous way
Where God will always bless you.
"In all thy ways acknowledge Him,
and He shall direct thy paths."
—Prov. 3:6

B206—BIRTHDAY GREETINGS

May gates of Birthday Joy swing wide
From dawning until eventide,
And pleasant pathways passing through
Wind on to "many more" for you.
"Enter into His gates with thanksgiving,
and into His courts with praise."
—Ps. 100:4

B201—ON YOUR BIRTHDAY

May today bring gladness
Into your heart,
And tomorrow hold joy
That shall never depart.
"The Lord is thy keeper."
—Ps. 121:5

B205—CONGRATULATIONS ON YOUR BIRTHDAY

May this time for Birthday Greetings
And congratulations due,
Just be one grand occasion of happiness for you.
And may life hold full promise
Of years to yet appear,
With bigger, richer blessings to give
you greater cheer.
"The Lord is my Shepherd; I shall
not want."
—Ps. 23:1

B209—HAPPY BIRTHDAY

Just hoping that this birthday brings
The very best of life's good things.
"No good thing will He withhold
from them that walk uprightly."
—Ps. 84:11

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No. B206



No. B201



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No. B204



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Where'er you go, what'er you do,
May smiles light up the way for you.

The smiles of God's unbounded love,
The smiles of blessings from above,
The smiles of friendship true and dear.

The smiles of happiness and cheer!
"I am the good Shepherd."
—John 10:11

B211—BIRTHDAY GLADNESS

May your heart be a sunny room
Where many fragrant flowers bloom.

The flowers of gladness and of cheer
That grow and grow from year to year!
"Grow in grace!"—II Pet. 3:18

B200—MANY HAPPY BIRTHDAYS TO YOU

HAPPY hours of
BIRTHDAY cheer, and
GLAD RETURNS with
EVERY YEAR!

"Trust ye the Lord for ever; for in
the Lord Jehovah is everlasting
strength."
—Isa. 26:4

B208—BIRTHDAY GREETINGS

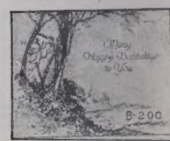
To greet you on your Birthday
And to let this message bring
Just a little word to tell you
That Someone's Remembering!
"The righteous shall be in everlasting
remembrance."
—Ps. 112:6

B202—BIRTHDAY WISHES

As the year, like a ship, sails on and on
Over life's oft-changing sea,
May your voyage be a wonderful one,
Blest, and happy as can be!
"The Lord is good to all."
—Ps. 145:9

B203—BIRTHDAY HAPPINESS

A cheery thought, a wish that's true,
A fervent hope and prayer:
Whatever paths you journey through,
May happiness be there!
"The Lord shall guide thee continually."
—Isa. 58:11



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—H. I. A.

MRS. JOHN C. FOUST

Mrs. Lillian Emeline Gass Foust, wife of John C. Foust, for years a trustee of Shiloh congregation, died at her home on Bloom St., Danville, Pa., Mar. 5. Mrs. Foust was a member of Shiloh Church since she was 13. She was confirmed by the late Dr. J. A. Peters Apr. 19, 1889, and has been interested in the work of her Church ever since. She was a member of the Women's Missionary Society and of the Ladies' Aid. She was always present at the Communion service. Her brother, Mr. Landis Gass, preceded her in death by only a few months. He died Oct. 31, 1933. An-

other brother, Roy W. Gass, is at present the delegate elder to Classis. Mrs. Foust was born July 3, 1871, the daughter of George W. and Susan M. (Shipe) Gass. She is survived by her husband and two daughters, Vira (Mrs. Benjamin Wagner), Danville, and Hazel (Mrs. William A. Taylor), Washington, D. C., who was sponsor at the dedication of the fountain of the Lincoln Memorial, Washington, D. C. Also 2 sisters, Mrs. Frank L. Kease, Danville, and Mrs. Frank Swayze, Milton; and 3 brothers, Roy W., Bert, and Jacob, of Danville. Funeral services were held in the Foust home on Bloom St., in charge of her pastor, Rev. Clark W. Heller. She was buried in the L. O. O. F. Cemetery, Danville, Pa.

H.